



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

EducT
1118.70
308

EdueT 1118.70.308



Harvard College Library

FROM

Rev. J. P. Briggs

0-888





3 2044 102 772 530

GREEK LESSONS:

CONSISTING

* SELECTIONS FROM XENOPHON'S ANABASIS, WITH DIRECTIONS FOR
THE STUDY OF THE GRAMMAR, NOTES, EXERCISES IN
TRANSLATION FROM ENGLISH INTO GREEK,
AND A VOCABULARY.

By ALPHEUS CROSBY,
PROFESSOR OF THE GREEK LANGUAGE AND LITERATURE IN
DARTMOUTH COLLEGE.



Ἄρχῃ δέ τοι ἡμίσου παντός.
HESIOD.

BOSTON AND CHICAGO:
WOOLWORTH, AINSWORTH & CO.
1870.

Educ T 1118.70.308

Educ T 848.449

Harvard College Library
Gift of
Rev. T. P. Briggs,
Oct. 2, 1897.

"The language of Xenophon is remarkable for sweetness, variety, pungency, and elegance;— rich without a superfluity of figures, and smooth without sameness and tedious uniformity. His sentiments are such as might have been expected from the most faithful and judicious of all the disciples of Socrates. They are just, elevated, and apposite; and do credit both to his heart and his understanding." — DUNBAR.

"Xenophon's pure strain,
Like the clear brook that steals along the vale."

THOMSON

Entered according to Act of Congress, in the year 1849, by Alpheus Crosby, in the Clerk's Office of the District Court of the District of New Hampshire.

P R E F A C E.

It might once have been necessary to introduce a work like this with a labored argument to prove the importance of connecting exercises in reading and writing a language with the study of its grammar. Happily for the cause of education, that necessity no longer exists. At the same time, it appears to me entirely obvious, that it is best, in most cases, that the student should learn the first principles of a language from the grammar which he is afterwards to use, and not from a book of lessons or exercises which he will study for a short time, and then throw aside not to be again taken up. No one is ignorant of the peculiar tenacity of first impressions, and of the great dependence of the memory upon local association. It may be added, that, in the gradual work of learning the grammatical system of a language, it contributes greatly to rapid, thorough, and permanent attainment, that each point, as it is learned, should be learned in its appropriate place as a part of the system. Classification thus goes hand in hand with acquisition ; and, instead of constituting a separate work requiring additional labor, presents itself as a lightener of the student's toils. For these reasons, the

following work is designed as an accompaniment to the systematic study of the grammar, and not as an introduction to it; and those parts of the grammar which are required in connection with each exercise are referred to, and not extracted.

The Selections for Reading which are here presented have been taken entirely and without change from the *Anabasis* of Xenophon. That the student should obtain his first impressions of a language in its classic purity and familiar prose form will not, I think, be questioned in words, however much it may have been neglected in practice. This becomes especially important, when the reading lessons are made, as they always should be, models for composition in the language.

The selections have been restricted to a single author and a single work for several reasons. It seems undesirable that the student, in his first attempts to read and write a language, should be distracted by diversities of style. In reading detached passages, one often wishes to examine the connection from which they have been taken. This can be done with ease, when they have been all extracted from a single familiar work. For those who will pass from these Lessons to the *Anabasis*, there are special advantages. They will come to the reading of that charming work no strangers, but having already a familiarity with its vocabulary, and some degree of acquaintance with its style and subject-matter. And, as they read sentence after sentence upon its attractive pages, they will recognize many an old friend; and will now obtain that intimacy of acquaintance which, with sentences as with men, can only be got at their

PREFACE.

homes. Their introductory acquisitions have now lost that isolated, lifeless character, which is so apt to belong to mere select sentences; and have become vital parts of an interesting whole. The student leaves his first lessons, not, as too often happens, to forget them; but to repeat them as portions of a delightful narrative. It may be added, that the very character of the *Anabasis* excludes, for the most part, those abstract sentences, which are wont to be the special stumbling-blocks in introductory lessons.

The Notes and Vocabulary, in connection with the author's Grammar, which contains so many citations from the *Anabasis*, will, it is hoped, be found to supply abundant aid and illustration; and yet, it is believed, not more than is desirable in a work of this kind. It is not wise to harass a student's first essays in a new language with needless difficulties. Upon this principle, I have sought rather to diminish than to multiply the number of distinct words introduced; and have sometimes chosen to repeat a selection with additions, rather than introduce one that should be entirely new.

To give unity to the student's labors, and to avoid all unnecessary increase of them, the Exercises in Translation from English into Greek have been simply based upon the reading lessons, and require no words which have not previously occurred in these lessons. Indeed the close conformity of the two series will, it is believed, afford valuable assistance in the reading lessons themselves. No English-Greek vocabulary has been given; because, constructed as the exercises are, it has been supposed that such a vocabulary would not only be useless, but positively injurious, diverting

the student from the proper source of aid, the Greek text. In all cases in which it was thought possible that the student could be at a loss, reference has been made to the page and line where the required word or construction has occurred.

A few SPECIAL SUGGESTIONS and EXPLANATIONS are subjoined.

1. It is earnestly recommended, that these Lessons should be studied, paragraph by paragraph, according to the following method. (I.) Let the student observe the special directions prefixed to the Notes, and carefully learn the portions of the Grammar there pointed out. (II.) Let him then learn to construe the paragraph and to parse every word in full according to the table in ¶ 65. (III.) Let him translate into Greek the corresponding Exercises, never omitting to do this before proceeding to a new paragraph.

2. The numbers inclosed in parentheses at the bottom of a page of the Greek text denote the lines upon the page, and are followed by references to the parts of the *Anabasis* from which the selections commencing in each line have been taken. These references are made to book, chapter, and section, according to the common division.

3. By the *Greeks*, *soldiers*, *generals*, and *captains* mentioned in the text will be generally understood those belonging to the army with which Cyrus the Younger made his ill-fated expedition against his brother *Artaxerxes*; and by the *countries*, *cities*, *villages*, *rivers*, *barbarians*, and *enemies*, those which these Greeks found in their route.

4. Numbers preceded by the mark § refer to sections of the author's Greek Grammar; and those proceeded by the mark ¶, to paragraphs of the Tables prefixed to the Grammar. The letter f immediately attached to a number signifies *and the following*.

5. In the Exercises (pp. 67-89), a few words are printed in Italics, to show that they are to be omitted in the Greek, a few are inclosed in brackets [], to show that they are to be inserted in the Greek; and a few are printed in small capitals, to direct special attention to them. The Greek idiom is sometimes given in Italics at the bottom of the page. The small figures at the top of the line refer to page and line of the Greek text.

6. The Greek has, in general, great freedom in respect to the

arrangement of words ; and their position depends, in no small degree, upon their comparative emphasis, and upon the effect produced on the ear. In general, the first place in a clause is the most emphatic, and the last place the next so. The student will observe carefully the special precepts upon the position of words, which he finds either here or in the Grammar ; and, in all doubtful cases, will be wise in adhering closely to the order of his models in the Greek text.

7. In the Vocabulary, the words inclosed in parentheses to mark derivation or composition are translated, except when they also occur in the alphabetical arrangement ; and a few words not belonging to the text are inserted in brackets to avoid repeated translation. Some English words derived from Greek words, or cognate with them, are inserted in small capitals, chiefly as aids to the memory. The gender of nouns has been marked in the usual way, except when general rules rendered it needless (§§ 74. *B*, 75, 76).

8. Of the abbreviations which occur, *compos.* denotes composition ; *cons.*, consonant ; *dim.*, diminutive ; *esp.*, especially ; *impers.*, impersonal ; *indecl.*, indeclinable ; *L.*, Line ; *Less.*, Lesson ; *P.*, Page ; *pers.*, person or personal ; *prop.*, properly ; *R.*, Rule ; *r.*, root ; *subst.*, substantively ; *Voc.*, Vocabulary. Most of the abbreviations, as occurring in the Grammar and there explained, require no special notice.

9. Let the student, amid those introductory difficulties and toils from which no worthy pursuit is wholly exempt, cheer himself with the assurance, that the saying of old Hesiod, *The beginning is half of the whole work*, applies to nothing with greater force than to the learning of a language ; nor let him forget that other proverb, *Ἐδ σοι τὸ μέλλον ἔξει, ἢν τὸ παρόν εὖ τιθῆς*, *Your future course will be prosperous, if your present work be well done*. Especially, let him bear in mind, that he is studying the language which has been the most celebrated of all for beauty and perfection of structure ; — the language in which are enshrined, as jewels in a casket of gold, the most wonderful monuments of ancient genius, and the priceless treasures of the Christian revelation ; — the language in which Homer sung, Socrates conversed, Demosthenes harangued, Paul wrote, and, highest honor of all, the words of Him who *spake as never man spake* were recorded.

GREEK LESSONS.

Γρεεκ Λεσσονς

I.

1. Ἐπιβουλεύει. Ἐπιβουλεύουσιν. Ἐπιβουλεύειν.
 Συμβουλεύω. Συμβουλεύει. Συμβουλεύετε. Παίει.
 Παίουσι καὶ βάλλουσιν. Παίε, παίε, βάλλε, βάλλε.

2. Λέγονται. Λέγεις. Λεγέτω. Θαυμάζειν. Οὐ
 θαυμάζω. Μὴ θαυμάζετε. Οὐκ ἐθέλω. Καίειν. Καί·
 ωμεν. Μὴ μέλλωμεν. Μανθάνουσιν ἄρχειν. Ἀρχέτω.
 Συλλαμβάνει. Διδασκέτω. Νομίζω. Εἰ μὲν ξυμβου
 λεύοιμι. Νόμιζε δέ. Νομίζετε.

II.

1. Συλλαμβάνει Κύρον. Κύρος συλλαμβάνει. Πέμ-
 πει Λύκιον. Καὶ πέμπουσι Καλλίμαχον. Χειρίσοφος ¹⁰
 πέμπει. Ἐνταῦθα δὴ λέγει Χειρίσοφος. Ἐπιβουλεύει
 Κύρφ. Ὡ Κύρε, λέγονται. Φέρουσι λίθους. Ἀρ-
 χουστι Λακεδαιμόνιοι. Ὡ Φαλήνε, θαυμάζω.

2. Πλοῖα πέμπουσιν. Κύρος ἔξελαύνει. Ἐντεῦθεν
 ἔξελαύνει σταθμὸν πέντε. Ἀργύριον ἔχομεν. Πλοῖα
 γὰρ οὐκ ἔχομεν. Κλέαρχε καὶ Πρόξενε. Ἄλιος ἀνίσχει.
 Ἐξαίφνης ἀκούομεν θορύβου. Ἀργύριον μὲν οὐκ ἔχω.
 Απαγγέλλετε Ἀριαίφ. Ἀναβαίνει Χειρίσοφος. //

(L. 1.) L. 6. 1: III. 1. 35: I. 2. 20. (2.) I. 6. 9: III. 1. 5: V. 6. 12: VI. 1. 6. (3.)
 III. 4. 49: V. 7. 21. (4.) I. 7. 5: II. 1. 20: I. 3. 15: III. 5. 13: VII. 1. 2f. (5.) I. 3. 3: 3. 10;
 6. 2: III. 5. 6. (6.) III. 1. 46: I. 9. 4: V. 7. 10. (7.) I. 1. 3: V. 7. 11: III. 2. 29: V
 6. 4. (8.) VI. 6. 24: I. 4. 16. (9.) I. 1. 3; 6. 4; 10. 14. (10.) V. 6. 14: IV. 5. 29
 (11.) IV. 7. 3: 1. 6. 1. (12.) I. 7. 5: IV. 7. 25: VI. 6. 13. (13.) II. 1. 10. (14.) V
 6. 35: I. 4. 9; 4. 10. (15.) VII. 3. 5: V. 4. 5. (16.) I. 5. 16: V. 7. 6. (17.) V. 7. 21
 VII. 7. 53. (18.) II. 1. 4: IV. 1. 7.

III.

1. Βουλεύεται. Βουλευόμεθα. Βουλεύεσθαι. Μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. Βούλομαι. Εἰ Βούλεσθε, λέγετε. Ἀλλὰ, εἰ βούλει, μένε. Ἐθέλω πορεύεσθαι. Ἀλλὰ πορευώμεθα. Οὐ βούλεσθε συμπορεύεσθαι. ~~XX~~

2. Κύρον δὲ μεταπέμπεται. Πείθεται. Οὐ θέλεται πείθεσθαι οὐδὲ ἐπεσθαι. Εἰ δὲ χρῆζεις, πορεύου. Μὴ, πρὸς θεῶν, μανώμεθα. Μὴ οὖν οἴου. Φαινέσθω. Σώζοισθέ τε ἀσφαλῶς. ~~XX~~ Νῦν δὲ ἀπέρχομαι. Ἐξέρχονται οὐδὴ σὺν δορατίοις καὶ ἀσκοῖς. Οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ' ἀνθρώπους;

IV.

1. Κτησίας λέγει. Κύρος συλλαμβάνει Ὁρόντην. Ἐντεῦθεν ἔξελαύνει σταθμοὺς πέντε, παρασάγγας τριάκοντα. Ἀγασίας Στυμφάλιος λοχᾶγὸς τιτρώσκεται. ~~τε~~ Διηστῆς δὲ προσέρχεται.)

2. Ἐξελαύνει διὰ Φρυγίας. Γράφει ἐπιστολήν. Σήσαμον καὶ μελίνην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. ~~τε~~ Ἐκ θαλάττης εἰς θάλατταν. Στρατιώται, μὴ θαυμάζετε. Ἐρχεται Μιθριδάτης. Δέκα ἀμαξαι πετρῶν. ~~τε~~ Σεύθης λέγει. Σεύθης πέμπει Αθροζέλμην. ~~τε~~

V.

1. Πάροδος στενή. Εἰς φιλίαν χώραν. Ὄνοι ἄγριοι. Ποσπερ νεφέλη λευκή. Ὁδὸς ἀμαξιτὸς, ὄρθια ἴσχυρῶς. Πρὸς ἴσχυρὰ χωρία. Τετρακόσιοι ὄπλιται. Παρασάγγαι χίλιοι. Ἐξέρχονται δὴ σὺν δορατίοις καὶ ἀσκοῖς καὶ οὐθιλάκοις καὶ ἄλλοις ἀγγείοις, εἰς δισχιλίους ἀνθρώπους. ~~XX~~

(L. 1.) I. 1. 4: III. 2. 8: I. 3. 11; 9. 4. (2.) III. 1. 25: V. 6. 37. (3.) III. 4. 41; 4. 41. (4.) IV. 7. 7: I. 3. 5. (6.) I. 1. 2; 1. 3; 3. 6. (7.) III. 4. 41: VII. 1. 29. (8.) II. 1. 12: V. 7. 10; VI. 6. 18. (9.) VII. 6. 34: VI. 4. 23. (10.) II. 5. 39. (12.) I. 8. 27; 6. 4. (13.) I. 4. 10. (14.) VII. 8. 19. (16.) VI. 1. 8. (16.) I. 2. 6; 6. 3 2. 22. (18.) I. 2. 22; 3. 3. (19.) III. 3. 1: IV. 7. 10. (20.) VII. 6. 44; 6. 43 (21.) I. 7. 15: III. 2. 9: I. 5. 2. (22.) I. 8. 3; 2. 21. (23.) IV. 6. 11: I. 4. 3: VII 8. 26. (24.) VI. 4. 23.

2. Οἱ στρατιῶται φέρουσι λίθους. Ἡ στρατιὰ οὕτω γιγνώσκει. Τετάρτη δὲ ἡμέρᾳ καταβαίνουσιν εἰς τὸ πεδίον. Συγκλείουσι τὰς πύλας, καὶ τὸν μοχλὸν ἐμβάλλουσιν. Κοινῆς σωτηρίας δεόμεθα. Ἀλλὰ φυγὴ λείπουσι τὸ χωρίον.

3. Σημαίνει ὁ σαλπιγκτής. Ἐνταῦθα δὲ Κύρου ἀποτέμνεται ἡ κεφαλή. Αἱ σπονδαὶ μενόντων. Καὶ ὁ θεὸς ἴσως ἄγει οὕτως. Φεύγουσι δρόμῳ, καὶ ἐμπίπτουσιν εἰς τὴν θάλατταν.

4. Ἀναβαίνει οὖν ὁ Κύρος. Ἐρχεται πρὸς τὸν Κύρον. 10 Εξελαύνει διὰ τῆς Λυδίας. Πάλιν φαίνεται ὁ Μιθριδάτης. Ο δὲ Ἐτεόνικος εἰς τὴν ἄκραν ἀποφεύγει. Ἐπὶ ταῖς πηγαῖς τοῦ Μαρσύου ποταμοῦ. Ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμού.

5. Ο δεσπότης ἔκάστης τῆς οἰκίας. Περὶ δὲ τοῦ κα- 15 λῶς ἀποθνήσκειν ἄγωνται. Διὰ μέσου δὲ τοῦ παραδείσου. Ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. Οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. Ἀπ' ἐκείνης τῆς ἡμέρας. Παύομαι ἐκείνης τῆς διανοίας. Ἐκ τῆσδε τῆς χώρας.

6. Ἐν τῇ γῇ ἄρχουσι Λακεδαιμόνιοι καὶ ἐν τῇ θαλάττῃ τὸν υῦν χρόνον. Ἐν τῷ πρόσθεν λόγῳ. Ὁπλῖται μεν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς δισχιλίους. Τισαφέρνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν. Μόλις διαβαίνουσι τὸν Κάικον ποταμούν. Λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν.

7. Ἀρχαγόρας ὁ Ἀργεῖος. Οἱ ἄλλοι στρατηγοί. Οἱ δὲ ἄλλοι στρατιῶται παίουσι καὶ βάλλουσιν. Οἱ πολέμιοι ἐπιφαίνονται ἐν τῷ πεδίῳ. Τόν τε Κλεάρετον ἀποκτείνουσι καὶ τῶν ἄλλων συχνούς. Ο ἔτερος τὸν ἔτερον καὶ παίει. Ἐκκλίνουσιν οἱ βάρβαροι, καὶ φεύγουσιν.

(L. 1.) IV. 7. 25: VI. 1. 19. (2.) III. 4. 31. (3.) VII. 1. 15. (4.) III. 2. 32: IV. 2. 12. (6.) IV. 3. 32: I. 10. 1. (7.) II. 3. 24: VI. 3. 18. (8.) V. 7. 25. (10.) I. 1. 2; 1. 10. (11.) I. 2. 5: III. 4. 2. (12.) VII. 1. 20: I. 2. 8. (13.) IV. 3. 1. (15.) VII. 4. 14: III. 1. 43. (16.) I. 2. 7. (17.) IV. 8. 6: I. 7. 6. (18.) I. 7. 18: V. 6. 31. (19.) VII. 7. 7. (20.) VI. 6. 13. (21.) III. 1. 1: I. 2. 9. (23.) I. 1. 3. (24.) VII. 8. 18: I. 8. 6. (27.) IV. 2. 1^ο: I. 2. 15: III. 4. 49. (28.) III. 5. 2. (29.) V. 7. 16. (30.) VI. 1. 5. (31.) I. 8. 1^ο.

8. Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει Τὴ δ' ὑστεραίᾳ μεταπέμπεται τοὺς στρατηγούς. Λείπουσιν οἱ βάρβαροι ἀμαχητὶ τὸν λόφον. Κῦρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας. Κλέαρχος καὶ οἱ ἑκείνου. Οἱ δὲ ἀμφὶ Τισσαφέρνην καὶ Ἀριαίου. Οἱ ἀπὸ τῶν ἐν δεξιᾷ οἰκιῶν. Πέμπει Λύκιους τὸν Συρακόσιον καὶ ἄλλους ἐπὶ τὸν λόφον.

9. Τὰ ὑπὲρ τοῦ λόφου. Τὰ ἡμέτερα. Λαμβάνειν τὰ ἐπιτήδεια. Ἐχομεν γὰρ τὰ ἑκείνων. Τὰ περὶ Προξένου. Ἀλλος ἄλλα λέγει. Τὸ Αρκαδικὸν ὄπλιτικόν. Ἐν μέσῳ τῆς οἰκαδε ὁδοῦ. Εἰς καλὸν ἥκετε. Οἱ ἵπτροι καίουσι καὶ τέμνουσιν ἐπ' ἀγαθῷ. Καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος. Ἦκετε εἰς τὸ μέσον τοῦ στρατοπέδου.

10. Οἱ δὲ πείθεται τε καὶ συλλαμβάνει Κῦρον. Οἱ δὲ τοὺς ἡμετέρους πόνους ἔχει. Λύκιος ὁ Πολυστράτοις Ἀθηναῖος.

11. Τῇ δὲ αὐτῇ ἡμέρᾳ. Ξυλιζόμενοι ἐκ τοῦ αὐτοῦ Αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα. Οἱ δὲ στρατιώται, οἱ τε αὐτοῦ ἑκείνου καὶ οἱ ἄλλοι. Νῦν αὐτοὶ καίουσιν Τισσαφέρνης καὶ οἱ σὺν αὐτῷ. Σὺν δὲ λίγοις τοῖς περὶ αὐτόν. Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφὸν, ὡς ἐπιβουλεύοι αὐτῷ. Αποστέλλει τοὺς ἀγγέλους, καὶ σὺν αὐτοῖς Χειρίσοφον. Αὐτὸς δὲ τῶν πωλων λαμβάνει. Οἱ δὲ λέγει αὐτῷ. Αγουσιν αὐτὸν παρὰ τὸν Κλέαρχον, καὶ φράζουσιν, ἀ λέγει.

VI.

1. Ἐλεγε τοῖς στρατιώταις. Οἱ βάρβαροι ἐτόξευον καὶ ἔβαλλον. Ἐκεῖνος ἐθήρευεν ἀπὸ ἵππου. Ἐλεγον, δτι θαυμάζοιεν. Ο Κλέαρχος ἐβουλεύετο. Ἐβουλεύ-

(1.) I. 2. 20. (2.) VII, 2. 14: IV. 2. 15. (3.) I. 2. 20. (4.) I. 2. 15. (5.) III. 5. 1
V. 2. 24. (6.) I. 10. 14. (8.) I. 10. 14; 3. 9: V. 1. 7. (9.) V. 1. 9: II. 5. 37. (10.
II. 1. 15: IV. 8. 18: III. 1. 2. (11.) IV. 7. 3 V. 8. 18. (12.) IV. 1. 7. (13.) III. 1. 46
(14.) I. 1. 3: VII. 6. 9. (15.) III. 3. 20. (17.) I. 5. 12: II. 4. 11. (18.) II. 2. 16: I. 3. 7
(19.) III. 5. 5. (20.) III. 5. 3: I. 5. 12. (21.) I. 1. 3. (22.) II. 1. 5. (23.) IV. 5. 38
(24.) III. 4. 39: II. 4. 18. (26.) IV. 8. 14; 2. 12 (27.) I. 2. 7: V. 7. 18. (28.
II. 3. 9: V. 1. 2.

υντο περὶ τῆς λοιπῆς πορείας. Ἐνταῦθα δὴ κοινῇ ἐβουλεύοντο. Ἐνταῦθα οἱ πελτασταὶ ἐδίωκον. Οἱ δὲ ιδέως ἐπείθοντο, ἐπίστευον γὰρ αὐτῷ. Ἐπιστευόμην δὲ ὑπὸ Λακεδαιμονίων. Ἐφαίνετο ἵχνια ἵππων. Οἱ δ' ἔλεγον, ὅτι περὶ σπονδῶν ἤκοιεν.

2. Ἐθαύμαζον, ὅτι οὐδαμοῦ Κύρος φαίνοιτο. Ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο. Οἱ δὲ στρατιῶται ἔχαλέπαινον τοῖς στρατηγοῖς. Οἱ δὲ λοχᾶγοὶ ἐπὶ ταῖς θύραις ἔμενον. Τῇ δ' ὑστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου. Αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεύτερον λόφον. Οἱ δ' αὐτῷ οὐκ ἐπίστευεν. Ἐπίστευον γὰρ τοῖς χωρίοις. Καὶ πάλιν τῇ ὑστεραίᾳ ἐθύετο.

3. Προσέτρεχεν ἀπὸ τοῦ δένδρου. Προσέτρεχον δύο νεανίσκω. Μετεπέμπετο τὸν Κλέαρχον. Καὶ ἄλλοι ἐπὶ τὰς οἰκίας ἀνέβαινον. Κατέβαινεν εἰς πεδίον. Ἐπεὶ δ'¹⁵ ήμέρα ὑπέφαινεν, ἐπορεύοντο σιγῇ. Προσέβαλλον πρὸς τὸ χωρίον. Οἱ στρατιῶται ἀπέλειπον αὐτούς. Οἱ δὲ ἄδικοι ἐπεβούλευον. Καὶ προσέβαλλον πρὸς τοὺς ὄπλιτας ἀσφαλῶς.

4. Δεξιὰν ἔλαβον. Ἐλαβον τῆς ζώνης τὸν Ὀρόντην ²⁰ ἐπὶ θανάτῳ. Πληγὰς ἐνέβαλεν. Οκτὼ μόνους κατέλιπον. Διέβαινον τὴν γέφυραν. Αὐτὸς ἐπεβούλευεν. Ως δὴ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἔξακόσιοι. Λέγεται τῆς τελευτῆς τυχεῖν. Άλλὰ φυγῇ ἄλλος ἄλλῃ ἐτρύπετο. Ἀπέθανεν ὑπὸ Νικάνδρου. Διαλαμβάνουσι ²⁵ τὸ ἀπὸ τῶν αἰχμαλώτων ἀργύριον γενόμενον.

VII.

1. Ἀσιδάτης ἐστὶν ἐν τῷ πεδίῳ. Ἐτοιμός εἰμι. Ἡλίθιοί ἐσμεν. Ἀνθρωπός εἰμι. Ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροὶ τε καὶ ἄλκιμοι εἶναι. Ἐνταῦθα ἡν παρὰ

(L. 1.) IV. 7. 4. (2.) VI. 5. 29: I. 2. 2. (3.) VII. 6. 33. (4.) I. 6. 1: II. 3. 4. (6.) I. 10. 16: II. 1. 1. (7.) I. 4. 12. (8.) II. 5. 31. (9.) III. 4. 18. (10.) IV. 2. 13. (11.) VII. 8. 2: V. 4. 2. (12.) VI. 4. 20. (13.) IV. 7. 10; 3. 10. (14.) I. 3. 8: V. 2. 22. (15.) I. 2. 22: IV. 2. 7. (16.) V. 2. 4. (17.) VI. 5. 4: II. 6. 20. (18.) VI. 3. 7. (20.) I. 6. 6; 6. 10. (21.) I. 5. 11: VI. 3. 5. (22.) II. 4. 24: V. 6. 29: I. 8. 25. (24.) II. 6. 29: IV. 8. 19. (25.) V. 1. 15; 3. 4. (27.) VII. 8. 9: IV. 6. 17. (28.) II. 5. 21: VI. 1. 26: IV. 3. 4. (29.) I. 2. 13.

τὴν ὁδὸν κρήνη. Ἔν γὰρ ἡ πάροδος στενή. Ἐμπόριος δ' ἡν τὸ χωρίον. Ἀγωνοθέται δ' οἱ θεοί εἰσιν.

2. Ἐνταῦθα ἡσαν κῶμαι. Οὕτω δὲ ἔχει. Φίλος τε καὶ συμμαχος εἶναι βούλεται. Καὶ οἱ μὲν στρατηγοὶ ἐπυνθάνοντο περὶ τοῦ Σεύθου, πότερα πολέμιος εἴη ἢ φίλος. Ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πεισίδας. Παρῆν δὲ καὶ Χειρίσοφος ὁ Λακεδαιμόνιος. Καὶ τὴν ὁδὸν ἔφραζεν, ὃ εἴη.

3. Τπαφία μὲν ἡσαν. Ἔν δὲ παρὰ τὸν Εὐφράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου. Ἀνάγκη ἔστι μάχεσθαι. Ἔνίκα δ' ἡν δείλη, ἔξαπίνης οἱ πολέμιοι ἐπιφαίνονται ἐν τῷ πεδίῳ. Ἐπεὶ δὲ ὄρθρος ἡν, ἔρχεται πρὸς τὸν Χειρίσοφον. Ἐπεὶ δ' ἡμέρα ἡν ὄγδοη. Καὶ ἡν μὲν σκότος ἥδη. Μέχρι σκότος ἐγένετο. Οὐ γὰρ ιτὴν χόρτος. Οὐ γὰρ ἔστι πλοῖα. Ἀκούω δὲ, κώμας εἶναι καλάς. Ἔνθα δὴ πάλιν ἀθυμία ἡν.

4. Ἐνταῦθα Κύρῳ βασίλεια ἡν καὶ παράδεισος. Τοῖς δὲ ὑποψίᾳ μὲν ἡν. Ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς. Ἔν αὐτῷ πόλεμος πρὸς Πεισίδας καὶ Μυσούς.

5. Οψὲ γὰρ ἡν. Ἡδη δὲ καὶ ὄψὲ ἡν. Οψὲ ἐγίγνετο. Καὶ ἥδη μὲν ἀμφὶ ἡλίου δυσμὰς ἡν. Ἡλιος ἐδύνετο. Ἐπεὶ δὲ πρὸς ἡμέραν ἡν.

6. ἕστι λαμβάνειν. Οὐκ ἡν λαβεῖν. ἕξεστι περὶ αὐτοῦ ψεύδεσθαι. Τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν.

7. Ὁρα δὲ βουλεύεσθαι. Ἀνάγκη δὲ πορεύεσθαι ἥδη. Καὶ ἀνάγκη μάχεσθαι. Ὁρα λέγειν. Σχολὴ τοῖς πολεμίοις λητεῖσθαι. Τοῦ δὲ κύκλου ἡ περίοδος ἔξι παραστάγγαι.

(L. 1.) I. 4. 4; 4. 6. (2.) III. 1. 21. (3.) I. 4. 19: V. 6. 12: VII. 6. 3. (4.) VII. 1. 14. (6.) III. 1. 9: I. 4. 3. (7.) IV. 5. 34. (9.) II. 5. 1: I. 7. 15. (11.) IV. 6. 10: III. 4. 2. (12.) IV. 3. 8. (13.) IV. 6. 1. (14.) IV. 5. 17; 2. 4: I. 5. 5. (15.) VI. 4. 19: III. 2. 34. (16.) III. 3. 11. (17.) I. 2. 7; 3. 21. (18.) I. 2. 17. (19.) I. 9. 14. (21.) VI. 5. 31. II. 2. 16: III. 4. 36. (22.) VI. 4. 26: I. 10. 15. (23.) IV. 5. 91. (24.) I. 5. 3; 5. 2. II. 6. 28. (25.) II. 2. 3. (27.) IV. 6. 7: VI. 4. 12. (28.) VI. 4. 21: I. 3. 19: V. 1. 9. (29.) III. 4. 11.

VIII.

1. Σὺ λέγεις. Συμβουλεύω ἐγώ. Συμβουλεύω ὑμῖν. **Ημεῖς** οἱόμεθα. Οὐκ οὕτως ἡμεῖς, ὡς Κλέαρχε, οὕτε ἀλόγιστοι οὕτε ἡλίθιοι ἐσμεν. 'Τμεῖς γάρ ἔστε στρατηγοί, ὑμεῖς ταξίαρχοι καὶ λοχāγοί. 'Απόπεμπε δὲ ἡμᾶς. 'Τμεῖς ἐμοὶ οὐ θέλετε πείθεσθαι οὐδὲ ἐπεσθαι. "Επειθαί ὑμῖν βούλομαι. Σὺ ἐμοὶ ἐπιβουλεύεις καὶ τῇ σὺν ἐμοὶ στρατιᾷ. Πλοῦα δὲ ἡμεῖς οὐκ ἔχομεν. 'Τμεῖς ἐπὶ τὴν ἡμετέραν χώραν ἔρχεσθε. "Η μηκέτι με Κύρον νομίζετε.

2. Αὐτὸς ἐπεβούλευε διαβάλλειν με πρὸς ὑμᾶς. Δέομαι ὑμῶν στρατεύεσθαι σὺν ἐμοί. Σχολὴ τοῖς πολεμοῖς ¹⁰ λητίζεσθαι· καὶ δικαίως ἡμῖν ἐπιβουλεύουσιν, ᔁχομεν γὰρ τὰ ἔκεινων. Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ' ἡμῶν. 'Ο αὐτὸς ὑμῖν στόλος ἔστι καὶ ἡμῖν. Μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν.

3. 'Αφιππεύει ἐπὶ τὴν ἑαυτοῦ σκηνήν. Ποίαν δ' ἡλι- ¹⁵ κίαν ἔμαυτῳ ἐλθεῖν ἀναμένω; "Ωρα ἡμῖν βουλεύεσθαι ὑπὲρ ἡμῶν αὐτῶν. 'Εφυλάττοντο δὲ ἀμφότεροι ὡσπερ πολεμίους ἄλλήλους. Πληγὰς ἐνέτεινον ἄλλήλοις. Οὐ γὰρ ἔγωγ' ἔτι ἄρχω, ἀλλὰ Λακεδαιμόνιοι.

IX.

1. 'Αθυμότερος ἦν. "Ησαν πολὺ προθυμότεροι. Βασιλικώτατός τε καὶ ἄρχειν ἀξιώτατος. 'Ω θαυμασιώτατε ἄνθρωπε. Φοβερώτατον δ' ἐρημία. Φεύγειν αὐτοῖς ἀσφαλέστερόν ἔστιν, η ἡμῖν. Καὶ θρασύτερός εἰμι νῦν η τότε. Οἱ δὲ στρατιώται ἔκοπτόν τε τὰς πύλας, καὶ ἔλεγον, δτε ἀδικώτατα πάσχοιεν ἐκβαλλόμενοι εἰς τοὺς πολεμίους.

2. "Ω κάκιστε ἄνθρωπων 'Αριαῖε, καὶ οἱ ἄλλοι δσοι ἡτε.

(1.) II. 1. 20: I. 6. 9: II. 3. 20. (2.) II. 1. 20; 5. 21. (3.) III. 1. 37. (4.) VII. 7. 51. (5.) I. 3. 6: III. 1. 25. (6.) II. 5. 25. (7.) II. 2. 3: IV. 8. 6. (8.) I. 4. 16. (9.) V. 6. 29: VII. 3. 10. (10.) V. 1. 9. (12.) II. 3. 26. (13.) II. 9. 10: III. 1. 24. (15.) I. 5. 12: III. 1. 14. (16.) V. 7. 12. (17.) II. 4. 10. (18.) II. 4. 11: VII. 7. 10. (20.) I. 4. 9; 7. 8; 9. 1. (21.) III. 1. 27. (22.) II. 5. 9: III. 2. 19. (23.) V. 8. 19 (24.) VII. 16. (27.) II. 5. 39

Κύρου φίλοι, οὐκ αἰσχύνεσθε οὕτε θεοὺς οὔτ' ἀνθρώπους, Ἐντεῦθεν Κύρος τὴν Κιλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην ὁδόν. Ἀδειπνοι ἡσαν οἱ πλεῦστοι.

3. Ὁ Κύρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις. Ἀξιοί εἰσι τὰ ἔσχατα παθεῖν. Τὰ βέλτιστα ξυμβουλεύειν. Πρῶτον μὲν γάρ καὶ μέγιστον, οἱ θεῶν ἡμᾶς ὅρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις. Πλησιαίτατος γάρ ἦν.

4. Ἀνωτέρω τῶν μαστῶν. Πολὺ γάρ τῶν ἵππων οἱ ἔτρεχον θάττουν. Εἰς τὰς ἐγγυτάτω κώμας. Ἐγγύτερον ἐγίγνοντο. Πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν. Τῇ ὑστεραίᾳ Κύρος ἐπορεύετο ἡμελημένως μᾶλλον.

X.

1. Ἐγὼ ὑφ' ὑμῶν τιμῶμα. Ὁρᾶ ἀετόν. Ἡμεῖς γε νικῶμεν. Πολλαπλασίους ὑμῶν αὐτῶν ἐνικάτε σὺν τοῖς θεοῖς. Τῷ Κλεάρχῳ ἐβόα. Ἐβόα καὶ βαρβαρικῶς καὶ Ἐλληνικῶς. Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτὸς, ὄρθια ἵσχυρῶς. Πειράσθω νικᾶν. Ἐλεγε τῷ Σεύθῃ, δτι ἐν πονηροῖς τόποις σκηνῶν, καὶ πλησίον είεν οἱ πολέμιοι.

2. Οἱ στρατιῶται φέρουσι λίθους, καὶ ποιοῦσι κολωνόν. Ο ποταμὸς καλεῖται Μαρσύας. Διὰ μέσου δὲ τοῦ παραδείσου ρέει ὁ Μαίανδρος ποταμός. Ἡμᾶς δὲ ἀποστερεῖ τὸν μισθόν. Κύρον αἴτειν πλοῖα.

3. Ἐνταῦθα ἀφικνεῖται Ἐπύαξα. Λίθους εἰς τὸν ποταμὸν ἐρρίπτουν. Ἐφοβοῦντο αὐτόν. Μης αὐτὸς σὺ ὁμολογεῖς. Αὐτός είμι, δν ζητεῖς. Ἐμοὶ οὖν δοκεῖ οὐχ ὅρα είναι ἡμῖν καθεύδειν, οὐδὲ ἀμελεῖν ἡμῶν αὐτῶν. Ο Κύρος συλλαμβάνει Ὁρόντην, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἐπτά.

(L. 2.) L. 2. 20. (3.) I. 10. 19. (4.) I. 5. 7. (5.) II. 5. 24: V. 6. 2. (6.) II. 5. 7. (7.) L 10. 5. (9.) L 4. 17; 5. 2. (10.) II. 2. 16: I. 8. 8. (11.) II. 3. 13: I. 7. 19. (13.) V. 7. 10: VI. 5. 2: II. 1. 4. (14.) III. 2. 14. (15.) I. 8. 12; 8. 1. (16.) I. 2. 21. (18.) III. 2. 39: VII. 4. 12. (20.) IV. 7. 25. (21.) I. 2. 8; 2. 7. (22.) VII. 6. 9 (23.) L 3. 14. (24.) I. 2. 12: IV. 8. 3. (25.) I. 9. 9; 6. 7. (26.) II. 4. 16: I. 3. 11 (27.) I. 6. 4.

4. Ἀπαγγέλλετε τοίνυν αὐτῷ, ὅτι μάχης δεῖ πρῶτον. Ἡδέως ἐπόνουν, καὶ θαρράλεως ἐκτῶντο. Σκηνοῦμεν ὑπαίθριοι. Χειρίσοφος μὲν ἴγεισθω, ἐπειδὴ καὶ Λακεδαιμόνιος ἔστιν. Οὐ δικαίως γ' ἂν μοι φθονοῖεν. Ἐνθα Κύρος αἰδημονέστατος μὲν πρῶτον τῶν ἡλίκιωτῶν ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεοθαι. ἐπειτα δὲ φιλιππότατος, καὶ τοῖς ἵπποις ἄριστα χρῆσθαι.

5. Ἀξιοῦμεν. Οἱ κράτιστοι ἄρχειν ἀξιοῦνται. Ἀξιοῦν. Ἐχίλου τοὺς ἵππους. Ἐσπουδαιολογεῖτο, ὡς δηλοίη οὖς τιμᾶ.

6. Τοῦ δὲ λόγου ἡρχετο ὡδε. Ἡσθένει Δαρεῖος καὶ ὑπώπτευε τελευτὴν τοῦ βίου. Ὀργίζοντο ἵσχυρῶς τῷ Κλεάρχῳ. Καὶ ἡρώτα αὐτὸν, πόσον χρυσίον ἔχει. Οἱ λοχᾶγοι πάλιν συνῆλθον. Οὐκ ἐθέλω ἐλθεῖν. Καὶ πα- 15 ρελθεῖν οὐκ ἦν βίᾳ. ἦν γὰρ ἡ πάροδος στενή. Ἀπήγγελλε δὲ, ὅτι ἐπαινοίη αὐτοὺς καὶ Ἀναξίβιος ὁ ναύαρχος καὶ οἱ ἄλλοι.

7. Τῇ δ' ὑστεραίᾳ ἦκεν ἄγγελος. Κύρος δὲ οὕπω ἦκεν, ἀλλ' ἔτι προσῆλανεν. Χωρία γὰρ φύκουν ἵσχυρὰ καὶ Τάοχοι. Εἴκαζον δὲ ἄλλοι ἄλλως. Οἱ μὲν φύχοντο, Κλέαρχος δὲ περιέμενεν. Εύρισκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις καὶ μόλυβδος. ὥστε χρῆσθαι εἰς τὰς σφενδόνας. Οὐ φέτο πιστόν οἱ εἶναι, ταχὺ αὐτὸν εὑρε Κύρῳ φίλαίτερον, ἡ ἑαυτῷ. Ἐπεὶ δὲ ἀφίκοντο εἰς τὸ 25 αὐτὸν, ἀσμενοί τε εἶδον ἀλλήλους, καὶ ἡσπάζοντο ὥσπερ ἀδελφούς.

8. Οὐκ ἀνέφγον τὰς πύλας. Ἐώρα αὐτούς. Καὶ ἄλλοι ἄλλον εἶλκεν. Εἴα Κύρος. Συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν. Ὁφελε μὲν Κύρος ζῆν. Ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι. ὅπλα δ' εἶχον γέρρα μακρὰ καὶ λόγχας.

(1.) II. 3. 5. (2.) I. 9. 19; V. 5. 21. (3.) III. 2. 37. (4.) V. 7. 10; I. 9. 5. (9.) V. 6. 9.; IV. 6. 16; I. 3. 19. (10.) VII. 2. 21; I. 9. 28. (12.) III. 2. 7; I. 1. 1. (13.) I. 5. 11. (14.) VII. 8. 1; III. 5. 14. (15.) I. 3. 10; 4. 4. (16.) VI. 1. 16. (19.) I. 2. 21; 5. 12. (20.) IV. 7. 1. (21.) I. 6. 11; II. 1. 6. (22.) III. 4. 17. (24.) I. 9. 29 (25.) VI. 3. 24. (28.) V. 5. 20; VI. 6. 35. V. 2. 15. (29.) I. 4. 7; 3. 2. (30.) II. 1. 4 IV. 3. 4.

9. Καὶ οὗτοι μὲν ἔμενον, οἱ δὲ ἄλλοι ἐπορεύοντο. Νόμος γὰρ ἦν οὗτός σφισιν. Ταῦτην δὴ τὴν πάροδον Κύρος τε καὶ ἡ στρατιὰ παρῆλθε, καὶ ἐγένοντο εἰσω τῆς τάφρου. Τούτῳ ἀπεθανέτην. Τοῦτο ἔστω. Καὶ κελεύει αὐτοὺς εἰλέγειν ταῦτα τοῖς στρατιώταις, καὶ ἀναπείθειν ἐπεσθαι.

10. Τοσοῦτοι δὲ εἰσὶ ποταμοί. Οὗτος μὲν δὴ τοιαῦτα εἰπε· μετὰ δὲ τούτον Κλέαρχος εἰπε τοσοῦτον. Τοιαῦτη ἔχετε γνώμην περὶ ἐμοῦ. Καὶ οἱ στρατιώταις ταῦτα ἐβούλοντο. Οὗτος δὲ ὁ αὐτὸς κελεύει.

10. 11. Καὶ ἀνεμος βορρᾶς ἐναντίος ἔπνει. Καὶ λέγετε, ὅταν βορρᾶς πνέῃ, ὡς καλοὶ πλοῖ εἰσιν. Εὖνοι ἡσαν. Ἡγέντο δὲ αὐτῶν Ταμὼς Αἰγύπτιος ἐξ Ἐφέσου. Ἐπειδὴ δὲ ἔως ἐγένετο, διέβαινον τὴν γέφυραν. Ως τάχιστα ἔως ὑπέφαινεν, ἐθύνοντο. Ήν οἱ θεοὶ ἐλεφ ὁσιν.

XI.

15. 1. Ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα. Ἐπειδὰς ἐκεῖσε ἔλθωμεν, βουλευσόμεθα. Σὺ οὖν, πρὸς θεῶν, συμβουλευσον ἡμῖν. Οἱ Σκύθαι τοξόται ἐτόξευσαν. Οἱ Αναξίβιος ἐκλειστε τὰς πύλας. Ἡμᾶς Βυζαντίου ἀποκλείσει. Ἐκάλεσε τοὺς ἀγγέλους. Κλέαρχον δὲ καὶ εἰσω παρειωκάλεσε σύμβουλον. Ακούσατε οὖν μού, πρὸς θεῶν. Ἡδιστ ἀν ἀκούσαιμι.

2. Ἐπεμψέ με Ἀριαῖος. Πέμψατε αὐτοὺς δεῦρο. Συνέπεμψεν αὐτῇ στρατιώτας. Πρόξενος αὐτὸν μετεπέμψατο. Ἐφονται Κύρῳ. Ἐγὼ δὲ αὐτίκα ἤξω. 25 Ἄλλὰ, μὰ τοὺς θεοὺς, οὐκ ἔγωγε αὐτοὺς διώξω. Ἐλεῖνος λέγει, ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον, δθει δψονται θάλατταν. Διατρίψομεν τὴν τήμερον ἡμέραν. Οὐκ ἀμαχεὶ ταῦτ' ἔγὼ λήψομαι. Καὶ εἰς φυγὴν ἔτρεψε

(L. 1.) VI. 5. 4: V. 4. 33. (2.) I. 7. 16. (4.) II. 6. 30: I. 8. 17; 4. 11. (6.) II. 5. 18: I. 3. 14. (7.) VII. 6. 35. (8.) VII. 2. 2. (9.) VII. 3. 3. (10.) IV. 5. 3: V. 7. 7. (11.) II. 6. 20. (12.) I. 4. 2: II. 4. 24. (13.) IV. 3. 9. (14.) VI. 6. 32. (15.) I. 3. 20: VI. 1. 33. (16.) II. 1. 17. (17.) III. 4. 15: VII. 1. 36. (18.) VI. 6. 13. (19.) II. 3. 3: I. 6. 5. (20.) V. 7. 5. (21.) II. 5. 15. (22.) II. 4. 16; 5. 41. (23.) I. 2. 20. III. 1. 4. (24.) I. 4. 13: II. 1. 9. (25.) I. 4. 8: IV. 7. 20. (27.) IV. 6. 9. (28.) I. 7. 9. 8. 24.

τοὺς ἔξακισχιλίους. Ἐπεμψεν ἡμᾶς ἡ στρατιὰ πρὸς σε, ὁ Κλέανδρε.

3. Εὖ τε λέγετε, καὶ ποιήσω ταῦτα. Ο δὲ αὐτῷ λέγει. “Μὴ ποιήσῃς ταῦτα.” Ἡγήσομαι δὲ αὐτὸς ἐγώ. Καὶ σοὶ αὖ δηλώσω, ὅθεν ἐγὼ περὶ σοῦ ἀκούω. Κύρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἡς αὐτὸν σατράπην ἐποίησεν. Ἐψονται ὑμῖν, καὶ πειράσονται μιμεῖσθαι. Ενταῦθα Τισσαφέρνης καὶ οἱ σὺν αὐτῷ καίειν ἐπεχείρησαν τὰς κώμας. Ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιτο. Ἀκούω, Δέξιππου λέγειν πρὸς Κλέανδρον, ὡς οὐκ ἀν^{τι} ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα.

4. Εἶπεν οὖν Σεύθης. “Ορθῶς τε λέγετε, καὶ ἐγὼ τῷ νόμῳ τῷ ὑμετέρῳ πείσομαι.” Ἐθήρευεν ἀπὸ ἵππου, ὅπότε γυμνάσαι βούλοιτο ἔαντόν τε καὶ τοὺς ἵππους.

5. Ο δὲ πλοῦς ἔσται εἰς Ἡράκλειαν. Χαλεπὸν ἔσται^{τις} καὶ μέρειν καὶ ἀποπλεῖν· καὶ γὰρ ἐν τῇ γῇ ἄρχουσι Λακεδαιμόνιοι καὶ ἐν τῇ θαλάττῃ τὸν νῦν χρόνον.

6. Ἐκποριοῦσι τῇ στρατιᾷ μισθόν. Οὐ δυνήσεται ταχέως πορεύεσθαι· ἵσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῦ. Όρα δὲ βουλεύεσθαι, ὅπως ὡς κάλλιστα ἀγωνιούμεθα. ²⁰ Τμᾶς, ὅπόταν γαλήνη ἦ, ἐμβιβώ. Οὐ μαχεῖται δέκα ημερῶν. Ἡσπάζετο αὐτὸν, ὡς ἀποπλευσούμενος ἥδη.

7. Μυρίους ἔδωκε δαρεικούς. Κύρος δ' εἶπεν, “Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀληθεύσῃς, ὑπισχνοῦμαί σοι δέκα τάλαντα.” Τοῦ^{τοῦ} τὸ χυναίσιον τότε ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι.

XII.

1. Εἶχον δὲ θώρακας λινοῦς. Κήρυκας ἐπεμψε περὶ σπονδῶν. Πρὸς τοὺς Θράκας ἐπολέμησα. Ἡ γυνὴ αὐτὸν ἐπεισεν. Καὶ πέμπουσι Καλλίμαχον Ἀρκύδα.³¹

(L. 1.) VI. 6. 20. (3.) VII. 1. 22; 1. 8. (4.) V. 6. 24. (5.) II. 5. 26: I. 1. 2. (7.) III. 1. 36. (8.) III. 5. 3. (9.) III. 2. 6. (10.) VI. 6. 15. (12.) VII. 3. 39. (13.) I. 2. 7. (16.) VI. 1. 33; 6. 13. (18.) V. 6. 19. II. 2. 12. (20.) IV. 6. 7. (21.) V. 7. 8: I. 7. 18. (22.) VII. 1. 8. (23.) I. 3. 3; 7. 18. (28.) IV. 7. 16: II. 3. 1. (29.) I. 3. 4; 2. 26. (30.) V. 6. 14.

Καὶ τοῦτο ἐνοίσατε, ὅτι ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἐσμέν. Τὰ δὲ ἀθλα ἡσαν στλεγγίδες χρυσαῖ. "Οτε δε ταῦτα ἦν, σχεδὸν μέσαι ἡσαν νύκτες.

2. Δαρείου καὶ Παρυσάτιδος γίγνονται παῖδες δύο, πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος. Ἐπεὶ δὲ ἡσθένει Δαρεῖος καὶ ὑπώπτευε τελευτὴν τοῦ βίου, ἐβούλετο τὸ παῖδες ἀμφοτέρω παρεῖναι. .

3. "Ἐπλεον ἡμέραν καὶ νύκτα πνεύματι καλῷ. Τὸ δὲ στράτευμα ὁ σῖτος ἐπέλιπεν. "Ηδιστ' ἀν ἀκούσαιμι τὸ ὄνομα. Ἐπεὶ δὲ τοῦτο ἐγένετο, ἔρχονται πρὸς ἡμᾶς σὶ Κερασούντιοι, καὶ λέγουσι τὸ πράγμα. Ταῦς ἀσπισι πρὸς τὰ δόρατα ἐδούπησαν. Τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλ' ἀεὶ χαλεπὸς ἦν καὶ ὡμός.

4. Καὶ οἱ ἄλλοι μὲν λοχᾶγοὶ συνῆλθον, οἱ μὲν σὺν πράγμασιν, οἱ δὲ ἄνευ πραγμάτων· οἱ δὲ Θράκες, ἐπεὶ εὐτύχησαν τοῦτο τὸ εὐτύχημα, συνεβόών τε ἀλλήλους, καὶ συνελέγοντο ἐρρωμένως τῆς νυκτός.

XIII.

1. Ταῦτα ἐγὼ ἀπαγγελῶ. "Ο δὲ πάλιν ἡρώτησε "Σπουδὰς ἡ πόλεμον ἀπαγγελῶ;" Ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα· καὶ ἡκε Κλέαρχος ὁ Λακεδαιμόνιος φυγάς. Ταχύ τοι ὑμῖν ἀποκρινοῦμαι. Ἀπεκρίνατο Κλέαρχος. Καὶ ἐν ταύτῃ τῇ Ἀρμήνῃ ἔμειναν οἱ στρατιῶται ἡμέρας πέντε. Οὐκ ἔμειναν τοὺς ὄπλίτας.

2. Καὶ ἀποβαίνουσιν εἰς Κάλπης λιμένα, κατὰ μέσον περιποιεῖσθαι τὴν Θράκην. Οἱ δὲ Ἐλληνες σὺν γέλωτι ἐπὶ τὰς σκηνὰς ἥλθον. Καὶ λέγει, ὅτι δαρεικὸς ἐκύστω ἔσται μισθὸς τοῦ μηνός. Δαρεικὸν ἔκαστος οἶσει τοῦ μηνὸς ὑμῶν· λοχᾶγὸς δὲ τὸ διπλοῦν· στρατηγὸς δὲ τὸ τετραπλοῦν. "Τμῶν δὲ τῶν Ἐλλήνων καὶ στέφανον ἐκάστω χρυσοῦν δώσω.

(L. I.) VI. 5. 23. (2.) I. 2. 10 : III. 1. 33. (4.) I. 1. 1. (8.) VI. 1. 14 : I. 5. 6. (9.) II. 5. 15. (10.) V. 7. 20. (11.) I. 8. 18. (12.) II. 6. 12. (14.) VI. 3. 6. (18.) II. 3. 24; I. 23. (19.) I. 2. 9. (21.) VI. 6. 34 : II. 1. 22. (22.) VI. 1. 17. (23.) IV. 4. 20. (24.) VI. 2. 17. (25.) I. 2. 18. (26.) VII. 6. 1. (27.) VII. 6. 7. (29.) I. 7. 7.

3. Δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο. Εύθὺς μεταπέμπεται ἐκ Χαλκηδόνος φρουρούς. Ἡγεμόνα αὐτέων Κύρου. Τῇ δὲ ὑστεραίᾳ ἄνευ ἡγεμόνος ἐπορεύοντο. Ἐλεγε δὲ Κλεάνωρ. Ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιά. Ἐπεμψας πρὸς ἐμὲ, ὡς Σεύθη, εἰς Χαλκηδόνα πρῶτον Μηδοσάδην τουτονί. Καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγείσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου· αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξεν.

4. Πατέρα ἐμὲ ἐκαλεῖτε. Παρύστατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ. Τον ἄνδρα ὄρῳ. Ἐγὼ, ὡς ἄνδρες καὶ Ἐλληνες, γείτων οἰκῶ τῇ Ἐλλάδι. Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν. Ζῆ ὁ ἀνήρ. Ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον· ὁ δὲ ὑπέσχετο, ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἥκωσιν.

5. Τέτταρα στάδια διειχέτην τὸ φάλαγγε ἀπ' ἄλλήλων. Ω Κύρε, λέγουσί τινες. Ἐνυκτέρευσαν ἄστοι καὶ ἄνευ πυρός· καὶ ἐνταῦθι τινες ἀπώλοντο τῶν στρατιωτῶν. Στρουθὸν δὲ οὐδεὶς ἔλαβεν. Τποφίαι μὲν ἡσαν, φανερὰ δὲ οὐδεμία ἔφαινετο ἐπιβουλή. Οὐδεὶς ἡμάρτανεν ἀνδρός. Μηδεὶς ὑμῶν λεγέτω. Ἡδικήσαμεν τοῦτον οὐδέν.

6. Τίς οὖτω μαίνεται, δστις οὐ βούλεται σοι φίλος εῖναι; Πρὶν δῆλον εἶναι, ὅτι οἱ ἄλλοι Ἐλληνες ἀποκρινοῦνται Κύρῳ. Μένων δὲ, πρὶν δῆλον εἶναι, τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, πότερον ἔφονται Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτὸν στράτευμα χωρὶς τῶν ἄλλων, καὶ ἔλεξε τάδε. Εἰπὲ, τίνα γνώμην ἔχεις περὶ τῆς πορείας.

7. Δεξατε οὖν πρός με, τί ἐν οὐφῷ ἔχετε, ὡς φίλον τε καὶ εὐνοοῦν, καὶ βουλόμενον κοινῇ σὺν ὑμῖν τὸν στόλον ποιεῖσθαι. Αὗται ἡρώτων αὐτοὺς, τίνες εἰεν. Σὺ οὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν, ὅτι σοι δοκεῖ κάλλιστον

(L. 1.) I. 2. 25. (2.) VII. 1. 20: I. 3. 14. (3.) IV. 2. 24. (4.) II. 5. 39: I. 10. 1. (5.) VII. 2. 24. (6.) I. 7. 1. (9.) VII. 6. 38: I. 1. 4. (10.) I. 8. 26: II. 3. 18. (11.) I. 2. 8. (12.) V. 8. 10: I. 4. 13. (16.) I. 8. 17. (17.) I. 7. 5: IV. 5. 11. (19.) I. 5. 3: II. 5. 1. (30.) III. 4. 15. (21.) I. 3. 15: VII. 6. 22. (23.) II. 5. 12. (24.) I. 4. 14. (25.) I. 4. 13. (28.) II. 2. 10. (29.) III. 3. 2. (31.) IV. 5. 10: II. 1. 17.

καὶ ἄριστον εἶναι, καὶ ὁ σοι τιμὴν οἴσει εἰς τὸν ἔπειτα χρόνον. Ὁ τι δὲ ποιήσου, οὐδὲ διεσήμηνεν. Ὁτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα.

8. Εἰ δέ τις ἄλλο ὄρῷ βέλτιον, λεξάτω. Ὡστε τῆς εῆμέρας ὅλης διηῆθον οὐ πλέον πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δεῖλης ἀφίκοντο εἰς τὰς κώμας. Πλείους ἡ δισχίλιοι. Κακίους εἰσὶ περὶ ήμᾶς, η ἡμεῖς περὶ ἐκείνους.

XIV.

1. Εἰσεδύοντο εἰς τοὺς πόδας οἱ ἴμάντες. Ὁ δὲ Ξενοφῶν τὸν μὲν ἄρχοντα τῆς κώμης ταύτης σύνδειπνον ἐποιήσατο, καὶ θαρρέων αὐτὸν ἐκέλευεν.

2. Πάντες οἱ πολῖται καὶ οἱ πρόσχωροι ἄνδρες καὶ γυναικες μετεῖχον τῆς ἑορτῆς. Ἡρχον δὲ τότε πάντων τῶν Ἑλλήνων οἱ Λακεδαιμόνιοι. Οὐ γὰρ ἦν χόρτος, οὐδὲ ἄλλο οὐδὲν δένδρον, ἀλλὰ ψιλὴ ἦν ἀπᾶσα ἡ χώρα.

3. Ἀναβαίνει οὖν ὁ Κῦρος, λαβὼν Τισσαφέροντην ὡς φίλον. Οὗτος γὰρ καὶ τὴν πατρίδα καταισχύνει, καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι Ἑλλην ὁν τοιοῦτος ἔστιν. Ὁ μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανεν. Αἱ δὲ πέλται αὐτῶν ἄλλοτε καὶ ἄλλοτε διεφαίνοντο, χαλκαὶ οὖσαι. Ἔπει γὰρ ημέρα ἐγένετο, ἐπορεύοντο, ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἦξειν ἄμα ἡλίῳ δύνοντι εἰς κώμας τῆς Βαθυλωνίας χώρας. Ἀμα ἡλίῳ ἀνατέλλοντι κήρυκας ἐπεμψε περὶ σπουδῶν.

4. Ἀκούσας δὲ ταῦτα ὁ Φαλίνος ἐγέλασεν. Ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα, ἐποιούρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Καὶ δις προσελθὼν τῷ Σεύθῃ δεῖται, μὴ ἀποκτεῖναι τὸν παῖδα. Ὁ δ' ἀνὴρ αὐτῆς λαγὼς ὠχετο θηράσων. Ἐξέπλει ὡς πολεμήσων τοῖς ὑπὲρ Χερρονήσου καὶ Περίνθου θραξίν.

(L. 2.) II. 1. 23: III. 2. 38. (4.) III. 2. 38; 3. 11. (6.) I. 3. 7. (7.) I. 4. 8. (8.) IV. 5. 14; 5. 23. (11.) V. 3. 9. (12.) VI. 6. 9. (13.) I. 5. 5. (15.) I. 1. 2. (16.) III. 1. 30 (17.) I. 1. 2. (18.) V. 2. 29. (20.) II. 2. 13. (22.) II. 3. 1. (24.) II. 1. 13: I. 1. 7 (27.) VII. 4. 9. (28.) IV. 5. 24: II. 6. 2.

5. Ταύτην μὲν οὖν τὴν ἡμέραν αὐτοῦ ηὐλίξοντο ἐπὶ τοῦ αὐγαλοῦ πρὸς τῷ λιμένι. Τὸ δὲ χωρίον τοῦτο, δικαλεῖται Κάλπης λιμὴν, ἔστι μὲν ἐν τῇ Θράκῃ τῇ ἐν τῇ Ἀσίᾳ· ἀρξαμένη δὲ ἡ Θράκη αὕτη ἔστιν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρι Ἡρακλείας, ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι.

6. Νικῶν τυγχάνει. Καὶ ἀριστῶντι τῷ Εενοφῶντι προσέτρεχον δύο νεανίσκων. "Οστις τε ζῆν ἐπιθῦμεῖ, πειράσθω νικᾶν· τῶν μὲν γὰρ νικῶντων τὸ κατακαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἔστιν. Καὶ ἐπεμφέ τινα ἐροῦντα, ὅτι ξυγγενέσθαι αὐτῷ χρήζου. Συλλαμβάνει Κύρου ὡς ἀποκτενῶν.

7. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην. Τὸν δ' ἐμπροσθεν χρόνον ἐκ τῆς νικώσης ἐπραττον πάντα οἱ στρατηγοί.

8. Σὺν ἴμνῃ, ὅτι ἀν δέη, πείσομαι. Ο δὲ εἰπεν, ὅτι σπείσασθαι βούλοιτο.

XV.

1. Ἐνταῦθα ἦσαν τὰ Βελέσυος βασίλεια, τοῦ Συρίας ἀρξαντος. Ἐπύαξα δὲ, ἡ Συνεννέσιος γυνὴ, προτέρα Κύρου πέντε ἡμέραις εἰς Ταρσοὺς ἀφίκετο. Ἐτυχε δὲ διὰ μέσου ρέων τοῦ χωρίου ποταμὸς Σελīνοῦς· καὶ ἐν Ἐφέσῳ δὲ παρὰ τὸν τῆς Ἀρτέμιδος νεῶν Σελīνοῦς ποταμὸς παραρρέει, καὶ ἵχθυες δὲ ἐν ἀμφοτέροις ἔνεισι καὶ κόγχαι.

2. Ταῦτα δὲ τὰ θηρία οἱ ἵππεις ἐνίστε ἐδίωκον. Δῆλον ἦν, ὅτι ἐγγύς που βασιλεὺς ἦν. Βασιλέα σε ἐποίησαν. Πορεύεται ὡς βασιλέα. Ο δ' Ὁρόντης, νομίσας ἐτοίμους εἶναι αὐτῷ τοὺς ἵππεας, γράφει ἐπιστολὴν παρὰ βασιλέα. Καὶ ἐντεῦθεν Σεύθης πέμπει Ἀβροζέλμην τὸν ἑαυτοῦ ἐρμηνέα πρὸς Εενοφῶντα, καὶ κελεύει αὐτὸν κατα-

(L. 1.) VI. 4. 1. (7.) Π. 1. 8: IV. 3. 10. (8.) III. 2. 39. (10.) II. 5. 2. (11.) I. 1. 3. (13.) I. 1. 4. (15.) VI. 1. 18. (17.) 1. 3. 5: IV. 4. 6. (19.) I. 4. 10. (20.) I. 2. 25. (21.) V. 3. 8. (25.) I. 5. 2: II. 3. 6. (26.) VII. 7. 23. (27.) I. 2. 4; 6. 3. (29.) VII. 8. 43.

μεῖναι παρ' ἑαυτῷ. Σφενδονητῶν τε τὴν ταχίστην δει καὶ ἵππεών.

3. Ἐπεὶ δὲ πάλιν ἥλθε, λέγει τὴν μαντείαν τῷ Σω κράτει. Καὶ ἥδη τε ἦν περὶ πλήθουσαν ἀγορὰν, καὶ ἔρχονται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες· οἱ μὲν ἄλλοι βύρβαροι, ἦν δ' αὐτῶν Φαλίνος εἰς Ἑλλην, ὃς ἐτύγχανε παρὰ Τισσαφέρνει ὄν, καὶ ἐντίμως ἔχων. Ἀλλ' ἔπεισθε ἡγεμόνι τῷ Ἡρακλεῖ, καὶ ἀλλήλους παρακαλεῖτε ὄνομαστί. Ἐν τούτοις τοῖς χωρίοις οἱ Κρῆτες χρησιμώτατοι ἐγένοντο· ἥρχε δὲ αὐτῶν Στρατοκλῆς Κρής. Οἱ στρατηγοὶ τῶν Ἑλλήνων ἐξένιζον τοὺς τῶν Σινωπέων πρέσβεις.

4. Ἐντεῦθεν δὲ ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Θύμβριον, πόλιν οἰκουμένην. Ἐνταῦθα ἦν παρὰ τὴν ὄδον κρήνη ἡ Μίδου καλουμένη, τοῦ Φρυγῶν βασιλέως· ἐφ' ἧ λέγεται Μίδας τὸν Σάτυρον θηρεύσαι, οἷνφ κεράσας αὐτήν.

5. Ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων, ὃν Τισσαφέρνης ἐτύγχανεν ἔχων. Καὶ αὕτη αὖ ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν στράτευμα. Ἐνταῦθα Κῦρος, Σιλανὸν καλέσας, τὸν Ἀμβρακιώτην μάντιν, ἔδωκεν αὐτῷ δαρεικοὺς τρισχιλίους.

6. Ἡν δὲ τῆς χιόνος τὸ βάθος ὄργυμά. Ἐνθα δὴ οἱ μὲν Καρδοῦχοι, ἐκλιπόντες τὰς οἰκίας, ἔχοντες καὶ γυναικας καὶ παιδας, ἔφευγον ἐπὶ τὰ ὅρη. Τέλος δὲ εἰπεν. Εἶχον δὲ πάντες κράνη χαλκᾶ, καὶ χιτῶνας φοινικοῦς, καὶ κυνηγίδας.

7. Τούτου τὸ εὑρός δύο πλέθρα. Ἐνταῦθα ἥσαν τὰ Συενέσιος βασίλεια, τοῦ Κιλίκων βασιλέως· διὰ μεσῆς δὲ τῆς πόλεως ῥεῖ ποταμὸς, Κύδνος ὄνομα, εὑρός δύο πλέθρων. Ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κράτος. Ἡν δὲ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντηκοντα ἔτη. Ὁτε δὲ ἀτέθυησκεν, ἦν ἐτῶν ὡς τριάκοντα.

(1.) ΙΙΙ. 3. 16. (3.) ΙΙΙ. 1. 7. (4.) ΙΙ. 1. 7. (7.) VI. 5. 24. (9.) IV. 2. 28. (10.) V. 5. 25. (13.) I. 2. 13. (18.) I. 1. 8. (20.) I. 1. 7. (21.) I. 7. 18. (23.) IV. 5. 4; 8. (25.) ΙΙ. 3. 26. (26.) I. 2. 16. (28.) I. 2. 5; 2. 23. (31.) I. 10. 15; ΙΙ. 6. 15. (32.) 1. 6. 20.

8. Ἀγίας δὲ ὁ Ἀρκάς, καὶ Σωκράτης ὁ Ἀχαιὸς, καὶ τούτω ἀπεθανέτην. Τούτων δὲ οὐθ' ὡς ἐν πολέμῳ κακῶν οὐδεὶς κατεγέλα, οὐτ' ἐς φιλίαν αὐτοὺς ἐμέμφετο· ἥστην δὲ ἄμφω ἀμφὶ τὰ πέντε καὶ τριάκοντα ἔτη ἅπο γενεάς.

9. Ἐν δὲ ταῖς οἰκίαις ἡσαν αἰγεῖς, οὗτες, βόες, ὅρνιθες, καὶ τὰ ἔκγονα τούτων. "Ἐνι δ' ἐν τῷ ἱερῷ χώρῳ καὶ λειμῶν καὶ ἄλση καὶ ὄρη δένδρον μεστὰ, ἵκανὰ καὶ σῦς καὶ αἴγας καὶ βάθις τρέφειν.

10. Ἐντεῦθεν τῇ ὑστεραίᾳ ἀναγόμφῳ πνεύματι ἔπλεουν καλῷ ήμέρας δύο παρὰ γῆν. Καὶ παραπλέοντες ἐθφάρουν ¹⁸ τὴν τ' Ἰασονίαν ἀκτὴν, ἔνθα ἡ Ἀργώ λέγεται ὄρμίσασθαι, καὶ τῶν ποταμῶν τὰ στόματα.

11. Καὶ ἐν τούτῳ Κλέανδρος ἀφικνεῖται, δύο τριήρεις ἔχων, πλοῖον δ' οὐδέν. Ἀλλὰ ταῦτα μὲν ψευδῆ ἦν. Ἐπεὶ δ' ἡσαν ἀφανεῖς, διῆλθε λόγος, ὅτι διώκει αὐτοὺς ¹⁹ Κῦρος τριήρεσιν. Οἱ πολέμιοι ἵππεις φεύγουσι κατὰ τοῦ πρανοῦς. Ἐπὶ δὲ τὸ κατεργάζεσθαι ὡν ἐπιθυμοίη, συντομωτάτην φέτο ὁδὸν εἶναι διὰ τοῦ ἐπιορκεῶν τε καὶ ψεύδεσθαι καὶ ἔξαπατᾶν· τὸ δ' ἀπλοῦν καὶ τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. ²⁰

12. Χαράδρα ἴσχυρῶς βαθεῖα. Αἱ δ' οἰκίαι ἡσαν κατάγειοι, τὸ μὲν στόμα ὥσπερ φρέατος, κάτω δ' εὐρεῖαι. Καὶ ἦν δὲ τῇ ἀληθείᾳ ὑπὲρ ἥμισυ τοῦ ὅλου στρατεύματος Ἀρκάδες καὶ Ἀχαιοί. Κῦρος γὰρ ἐπεμπει βίκους οἶνον ἥμιδεες πολλάκις, ὥποτε πάνυ ἥδιν λάβοι, λέγων, ὅτι ²¹ "οὐπω δὴ πολλοῦ χρόνου τούτου ἥδιονι οὖν φέπιτύχοι· τούτον οὖν σοι ἐπεμψε, καὶ δεῖται σου, τίμερον τούτοις ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς."

13. Ἀριθμὸς δὲ συμπάσης τῆς ὁδοῦ τῆς ἀναβύσσεως καὶ καταβύσσεως, σταθμοὶ διακόσιοι δεκαπέντε, παρασάγγαι ²² χίλιοι ἑκατὸν πεντήκοντα πέντε, στάδια τρισμύρια τετρακισχίλια ἑξακόσια πεντήκοντα. Χρόνου πλῆθος τῆς ἀναβύσσεως καὶ καταβάσεως, ἐνιαυτὸς καὶ τρεῖς μῆνες.

(L. 1.) Π. 6. 30. (5.) IV. 5. 25. (6.) V. 3. 11. (9.) VI. 2. 1. (13.) VI. 6. 5. (14.) II. 4. 24. (15.) I. 4. 7. (16.) VI. 5. 31. (17.) II. 6. 22. (21.) V. 2. 3: IV. 5. 25 (23.) VI. 2. 10. (24.) I. 9. 25. (29.) VII. 8. 26.

XVI.

1. Ἐντεῦθεν δὲ κατέβαινεν εἰς πεδίον μέγα καὶ καλον ἐπίρρυτον, καὶ δένδρων παντοδαπῶν ἔμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ σίσαμον καὶ μελίνην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. Ὁρος δ' αὐτὸ περιέχει ὄχυρὸν ταῖς ύψηλὸν πάντη ἐκ θαλάττης εἰς θάλατταν.

2. Μετὰ ταῦτα Κύρος ἔξελαύνει σταθμοὺς τέτταρος, παρασύγγας εἴκοσιν, ἐπὶ τὸν Χάλον ποταμὸν, ὅντα τὸ εὔρος πλέθρου, πλήρη δ' ἵχθυών μεγάλων καὶ πραεών, οὓς οἱ Σύροι θεοὺς ἐνόμιζον, καὶ ἀδικεῖν οὐκ εἴων, οὐδὲ τὰς περιστεράς.

3. Οἱ δὲ στρατιώται ὡς εἶδον τὸν Εενοφῶντα, προσ πίπτουσιν αὐτῷ πολλοὶ, καὶ λέγουσι· “Νῦν σοὶ ἔξεστιν, ὡς Εενοφῶν, ἀνδρὶ γενέσθαι. Ἐχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἄνδρας τοσούτους. Νῦν ἀν, εἰ βούτιοι, σύ τε ἡμᾶς ὄντσαις, καὶ ἡμεῖς σὲ μέγαν παιήσαιμεν.”

4. Ἐδάκρυε πολὺν χρόνον. Οἱ δὲ Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλῳ ἐπὶ τῶν ὁρέων. Καὶ ὕδωρ πολὺ ἦν ἔξ οὐρανοῦ. Στρατοπεδευομένων δ' αὐτῶν, γίγνεται τῆς νικτὸς χιῶν πολλή.

5. Οὕτως ἀφίκοντο ἐπὶ τὸ στρατόπεδον πάντες σῶοι ὄντες. Ἡν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος, εἴ τις μέλαιν τι ἔχων πρὸ τῶν ὀφθαλμῶν πορεύοιτο. Ἐθύετο τῷ Διὶ τῷ Βασιλεῖ. Πέμψας Γλοῦν εἰπεν. Ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ Κορσωτή· περιερρέετο δ' αὐτῇ ὑπὸ τοῦ Μάσκα κύκλῳ.

6. Ἐντεῦθεν ἔξελαύνει σταθμοὺς δύο, παρασύγγας πεντεκαΐδεκα, εἰς Ἰσσοὺς, τῆς Κιλικίας ἐσχύτην πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ παρῆσαν αἱ ἐκ Πελοποννήσου νῆες, τριάκοντα καὶ πέντε, καὶ ἐπ' αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. Ἡγεῖτο δ' αὐτῷ

(L. 1.) I. 2. 22. (6.) I. 4. 9. (11.) VII. 1. 21. (16.) I. 3. 2; IV. 1. 11. (17.) IV. 2. 2. (18.) IV. 4. 8. (20.) V. 2. 32. (21.) IV. 5. 13. (23.) VII. 6. 44; I. 4. 16. (24.) I. 5. 4. (26.) I. 4. 1.

Ταμὼς Αἴγυπτιος ἐξ Ἐφέσου, ἔχων ναῦς ἐτέρας Κύρου πέντε καὶ εἴκοσιν, αἱς ἐποιόρκει Μίλητον, ὅτε Τισσαφέρνει φίλη ἦν, καὶ σύνεπολέμει Κύρῳ πρὸς αὐτὸν. Παρῆν δὲ καὶ Χειρίσοφος ὁ Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετύπεμπτος ὑπὸ Κύρου, ἐπτακοσίους ἔχων ὄπλίτας, ὃν ἐστρατήγει παρὰ Κύρῳ. Αἱ δὲ νῆσες ὥρμουν παρὰ τὴν Κύρου σκηνήν.

XVII.

1. Ἐντεῦθεν δ' ἐπορεύθησαν οἱ "Ελληνες διὰ Μακρωνων σταθμοὺς τρεῖς, παρασύγγας δέκα· τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμὸν, ὃς ὥριζε τὴν τῶν Μακρώνων καὶ τὴν τῶν Σκυθῶν. Τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς τέτταρας· ἡνίκα δὲ τὸν πέμπτον ἐποδεύοντο, εἶδον βασίλειόν τι, καὶ περὶ αὐτὸν κώμας πολλάς. Οὐδ' ἄλλος δὲ τῶν 'Ελλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδὲν, πλὴν ἐπὶ τῷ εὐώνυμῳ τοξευθῆναι τις ἐλέγετο. ^{τε}

2. Κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας. Πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν. Ἐντεῦθεν ἄνθρωποι μὲν πάνυ ὀλίγοι ἐλήφθησαν, βόες δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα. Συλληφθήσεται.

3. Τοιγαροῦν κράτιστοι δὴ ὑπηρέται παντὸς ἔργου ^{τε} Κύρῳ ἐλέχθησαν γενέσθαι. Τί πραχθήσεται; 'Ο δὲ Κλέαρχος ἀκούσας ἐταράχθη σφόδρα καὶ ἐφοβεῖτο. Ετάχθησαν οὖν ἐπὶ τεττάρων· εἰχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἔκείνουν, τὸ δὲ μέσον οἱ ἄλλοι στρατηγοί. ^{τε}

4. Πολλάκις δὲ χῆνας ἡμιβρώτους ἔπειμπε, καὶ ἄρτων ἥμισεα, καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα· "Τούτοις ἥσθη Κύρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι." Ἡναγκάσθη διώκειν. Θώρακες αὐτοῖς ἐπορίσθησαν. ^{τε}

5. Καὶ λέγεται δεηθῆναι ἡ Κίλισσα Κύρου, ἐπιδιξαι

(L. 8.) IV. 8. 1. (11.) I. 4. 23. (14.) I. 3. 20. (16.) I. 9. 7. (17.) I. 8. 25: IV. 7. 14. (19.) VII. 2. 14. (20.) 9. 13. (21.) VII. 6. 8: II. 4. 18. (23.) I. 2. 15. (26.) I. 9. 26. (29.) III. 3. 12. 3. 20. (31.) I. 2. 11.

τὸ στράτευμα αὐτῆ. Ὁ Κλέαρχος οὐκ ἤθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ κυκλωθείη ἐκαρέωθεν· τῷ δὲ Κύρῳ ἀπεκρίνατο, ὅτι αυτῷ μέλοι, ὅπως καλῶς ἔχοι. Καὶ κατεκαύθη πᾶσα ἡ πόλις

6. Δείσαντες μὴ ἀποκλεισθείησαν, φεύγοντιν ἀνὰ κρύτος. Ἀναμνήσθητε γὰρ, ἐν ποίοις τισὶν πρώγμασιν ὅντες ἐτυγχάνετε. Τότε δὴ καὶ ἐγνώσθη, ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν.

7. Ἐντεῦθεν ὁ Ἡρακλεῖδης ἡχθέσθη τε, καὶ ἔδεισε μὴ ἐκ τῆς Σεύθου φιλίας ἐκβληθείη. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες, ἀνήχθησαν ὡς βασιλέα, καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν.

8. Φαρναβάζῳ παραδοθήσεται. Καὶ ὅτε ἐξ Ἐφέσου δὲ ὡρμᾶσθαι Κύρῳ συσταθησόμενος, ἀετὸν ἀνεμιμνήσκετο ἐάντῳ δεξιὸν φθεγγόμενον.

9. Τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι, οὐδὲ τῇ τρίτῃ. Φάνητε τῶν λοχᾶγῶν ἄριστοι. Οἱ δὲ στρατιῶται συλλεγέντες ἐβούλευνοτο, τὴν λοιπὴν πορείαν πότερον κατὰ γῆν ἡ κατὰ θάλατταν χρὴ πορευθῆναι ἐκ τοῦ Πόντου. Ἐβούλευόμεθα ξὺν τοῖς Κερασουντίοις, ὅπως ἀνταφείησαν οἱ τῶν Ἑλλήνων νεκροί.

10. Ἐπεὶ δὲ ἡσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἴσω, Πρόξενος Βοιώτιος, Μένων Θετταλὸς, Ἀγίας Ἀρκὰς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιός· οἱ δὲ λοχᾶγοι ἐπὶ ταῖς θύραις ἔμενον. Οὐ πολλῷ δὲ ὑστερον, ἀπὸ τοῦ αὐτοῦ σημείου, οἵ τ' ἔνδον ξυνελαμβάνοντο, καὶ οἱ ἔξω κατεκόπησαν.

XVIII.

1. Ο μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λεγει. Οἱ γὰρ πολέμιοι ἀνατεθαρρήκασιν. Οἱ δὲ πολέμιοι ἐπιτορκήκασί τε, καὶ τὰς σπονδὰς καὶ τὸν ὄρκον λελύκασιν. Ἐγώ σε, ὡ Φαλίνε, ἄσμενος ἐώρακα, οἵμαι

(1.) I. 8. 13. (4.) V. 2. 27. (5.) IV. 3. 21. (6.) VII. 6. 21. (7.) II. 4. 23
 (9.) VII. 5. 6. (10.) II. 6. 1. (13.) VII. 2. 14; VI. 1. 23. (16.) III. 4. 37. (17.) III. 1. 94
 VI. 2. 4. (20.) V. 7. 20. (22.) II. 5. 31. (25.) I. 6. 9. (28.) VI. 4. 12; III. 2. 10. (31.)
 II. 1. 16.

δὲ καὶ οἱ ἄλλοι πάντες. Κῦρος δὲ, ἔχων οὖς εἴρηκα, ὥρματο ἀπὸ Σάρδεων. Ἡ μὲν γὰρ εὐταξία σώζειν δοκεῖ, οὐδὲ ἀταξία πολλοὺς ἥδη ἀπολώλεκεν.

2. Ἀπολελοίπασιν ἴμᾶς Ξενίας καὶ Πασίων. Βασιλεὺς τυκάνη ἥγειται, ἐπεὶ Κύρου ἀπέκτονεν. Καὶ στιλή ηστηκε παρὰ τὸν ναὸν, γράμματα ἔχουσα. Εἰσὶ μὲν γὰρ ἥδη ἐγγὺς αἱ Ἑλληνίδες πόλεις· τῆς δὲ Ἑλλάδος Λακεδαιμόνιοι προεστήκασιν. Προηγεῖσθε τὴν πρὸς τοὺς ἐναντίους, ὡς μὴ ἐστήκωμεν, ἐπεὶ ὥφθημεν καὶ εἴδομεν τοὺς πολεμίους. 10

3. Ἐνθα δὴ προσέρχεται τῷ Ξενοφῶντι τῶν πελταστῶν τις ἀνὴρ, Ἀθήνησι φύσκων δεδουλευκέναι, λέγων, ὅτι γιγνώσκοι τὴν φωνὴν τῶν ἀνθρώπων. Πρὶν δὲ πεντεκαίδεκα στάδια διεληλυθέναι, ἐνέτυχον ἥδη νεκροῖς.

4. Μετὰ ταῦτα οὔτε ξῶντα Ὁρόντην οὔτε τεθυηκότα 15 οὐδεὶς εἶδε πώποτε, οὐδὲ δόπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἴκαζον δὲ ἄλλοι ἄλλως· τύφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη. Ἀκούσας ταῦτα ὁ Κλέανδρος εἶπεν, ὅτι Δεέξιππον μὲν οὐκ ἐπαινοίη, εἰ ταῦτα πεποιηκὼς εἴη. Τῷ δὲ ὑστεραίᾳ ἥκεν ἀγγελος λέγων, ὅτι λελοιπὼς εἴη Συέν-20 νεσις τὰ ἄκρα, ἐπεὶ γῆσθετο ὅτι τὸ Μένωνος στράτευμα ἥδη ἐν Κιλικίᾳ ἦν εἰσω τῶν ὄρέων. Πάντες δὲ φόντο ἀπολαλέναι, ὡς ἑαλωκυίας τῆς πόλεως. "Αμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἥξειν.

5. Τούς τε πολεμίους ἐπεποιήκεσαν θρασυτέρους. Εἰ-25 λήφεσαν πρόβατα πολλά. Ἐτεούνικος εἰστήκει παρὰ τὰς πύλας. Καὶ Χειρίσοφος μὲν ἥδη τετελευτήκει, φίρμακον πιὼν, πυρέττων· τὰ δὲ ἐκείνου Νέων ὁ Ἀσιναῖος παρέλαβεν. Καὶ ἄλλος ἀναβεβήκει, καὶ ἥλώκει τὸ χωρίον, ὡς ἐδόκει. Συνεβούλευσεν οὖν αὐτῷ θύεσθαι καθὰ εἰώθει. 30 Χιτωνίσκους δὲ ἐνεδεδύκεσαν ὑπέρ γονάτων.

6. Πάνθ' ἡμῖν πεποίηται. Ὡ θαυμασιώτατε ἀνθρω-

(L. 1.) I. 2. 5. (2.) III. 1. 38. (4.) I. 4. 8: II. 1. 11. (5.) V. 3. 13. (6.) VI. 6. 12. (8.) VI. 5. 10. (11.) IV. 8. 4. (13.) VI. 5. 5. (15.) I. 6. 11. (18.) VI. 6. 25. (19.) I. 2. 21. (22.) VII. 1. 19. (23.) III. 1. 13. (25.) V. 4. 18: VI. 6. 5. (26.) VII. 12. (27.) VI. 4. 11. (29.) V. 2. 1F. (30.) VI. 8. 4. (31.) V. 4. 13. (32.) I. 8. 12: III. 1. 27.

πε, σύ γε οὐδὲ ὄρῶν γιγνώσκεις, οὐδὲ ἀκούων μέμνησαι.
"Οπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, ἡς κέκτησθε, καὶ ὑπὲρ ἡς ὑμᾶς ἐγὼ εὐδαιμονίζω. "Οστις τε ὑμῶν τοὺς οἰκείους ἐπιθῦμει ἵδειν, μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι· εἰς γὰρ ἔστιν ἄλλως τούτου τυχεῖν· ὅστις τε ζῆν ἐπιθύμειν, πειράσθω νικᾶν.

7. Ὁμολογεῖς οὖν, περὶ ἐμὲ ἄδικος γεγενῆσθαι; "Οστε ἔγωγε, ἐξ ὧν ἀκούω, οὐδένα κρίνω ὑπὸ πλειόνων πεφιλῆσθαι οὔτε Ἑλλήνων οὔτε βαρβάρων. Νῦν μὲν ἡμᾶς ὑπάγεται μένειν, διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα.

8. Αἱ δὲ κῶμαι, ἐν αἷς ἐσκήνουν, Παρυσάτιδος ἡσαν, εἰς ζώνην δεδομέναι. Μετὰ ταῦτα περιέμενον Τισσαφέρηνος οἵ τε Ἑλληνες καὶ Ἀριαῖος, ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι, ἡμέρας πλείους ἡ εἴκοσιν. Οὗτος δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ, τοῦ ἵππικοῦ ἄρχων· ὡς δ' ἦσθετο Κύρου πεπτωκότα, ἔφυγεν. Ἐπειδὴ δὲ ἔως ἐγένετο, διέβανον τὴν γέφυραν, ἐξενγμένην πλοίοις τριάκοντα καὶ ἑπτά.

9. Ἐγὼ αὐτὸν εἶδον, ὥσπερ Λυδὸν, ἀμφότερα τὰ ὡτα
ωτετρυπημένον. "Αμα δ' ἔδειξε συντετριμένους ἀνθρώπους
καὶ σκέλη καὶ πλευράς. Πορεύομενοι δ' ἐντυγχάνουσι
λόφῳ ὑπὲρ τῆς ὁδοῦ κατειλημμένῳ ὑπὸ τῶν πολεμίων, οὓς
ἡ ἀποκόψαι ἦν ἀνάγκη, ἡ διεξεύχθαι ἀπὸ τῶν ἄλλων
Ἑλλήνων.

10. Καὶ ἐπεὶ ἦχθησαν παρὰ Ξενοφῶντα, ἐρωτᾶ αὐτοὺς, εἴ που ἦσθηνται ἄλλου στρατεύματος ὅντος Ἑλληνικοῦ. Οἱ δὲ ἔλεγον πάντα τὰ γεγενημένα, καὶ νῦν ὅτι πολιορκοῦνται ἐπὶ λόφου, οἱ δὲ Θράκες πάιτες περικεκλωμένοι εἰεν αὐτούς.

11. Ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὔνοιάν τε καὶ πιστότητα. Αἱ οἰκίαι κύκλῳ περιεσταύρωντο μεγάλοις σταυροῖς τῶν προβάτων ἔνεκα. Οἱ γὰρ μάντεις ἀποδειγμένοι ἦσαν, ὅτι μάχη μὲν ἔσται, τὸ δὲ τέλος καλὸν

(L. 2.) I. 7. 3. (3.) III. 2. 39. (7.) I. 6. 8; 9. 28. (9.) II. 4. 3. (11.) I. 4. 9. (12.) II. 4. 1. (14.) I. 9. 31. (16.) II. 4. 24. (19.) III. 1. 31. (20.) IV. 7. 4. (21.) IV. 2. 10. (25.) VI. 3. 10. (30.) I. 8. 29. (31.) VII. 4. 14. (32.) V. 2. 9.

τῆς ἔξοδου. Αἱ πύλαι ἐκέλειντο, καὶ ἐπὶ τῶν τειχῶν ὅπλα ἐφαίνετο.

12. Ἐντεῦθεν διέπλευσαν εἰς Λάμψακον· καὶ ἀπαντᾶ τῷ Ξενοφῶντι Εὔκλειδης μάντις Φλιάσιος, ὁ Κλεαγόρου υἱὸς τοῦ τὰ ἐνύπνια ἐν Λυκείῳ γεγραφότος. Οὗτος συνήδετο τῷ Ξενοφῶντι, ὅτι ἐσέσωστο· καὶ ἡρώτα αὐτὸν, πόσον χρυσίον ἔχει.

13. Καὶ ἄμα ταῦτα ποιούντων ἡμῶν εὐθὺς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῶν οὐδεὶς λελείφεται. Εἰ γάρ τινα ἀλλήλοις μάχην συνάψετε, νομίζετε, ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεθαι, καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον.

XIX.

1. Οἱ μὲν μετὰ Ἀριαίου οὐκέτι ἵστανται, ἀλλὰ φεύγουσιν. Ἀλλὰ μὴν καὶ τοῦτο γε ἐπίστασθε, ὅτι βορέας μὲν ἔξω τοῦ Πόντου εἰς τὴν Ἑλλάδα φέρει, νότος δὲ εἴσω εἰς Φᾶσιν· καὶ λέγετε, ὅταν βορρᾶς πνέῃ, ὡς καλοὶ πλοῖοι ¹⁵ εἰσιν εἰς τὴν Ἑλλάδα. Ἀλλ᾽ ἐγώ φημι, ταῦτα μὲν φλυαρίας εἰναι. Καὶ ἴσθθαι αὐτὸς τὸ τραῦμά φησιν. "Αμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον, ὅτι Κύρος οὗτε ἄλλον πέμποι σημανοῦντα, ὃ τι χρὴ ποιεῖν, οὗτε αὐτὸς φαίνοιτο.

2. Τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων τις, ὡς εἴδε τὸν Κλέαρχον διελαύνοντα, ἵησι τῇ ἀξίνῃ. Ἡν οὖν σωφρονήτε, τοῦτον τάνατία ποιήσετε, ἢ τοὺς κύνας ποιοῦσι· τοὺς μὲν γὰρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδέāσι, τὰς δὲ νύκτας ἀφιάσι· τοῦτον δὲ, ἢν σωφρονήτε, ²⁰ τὴν νύκτα μὲν δήσετε, τὴν δὲ ἡμέραν ἀφήσετε.

3. Διδώσι δὲ αὐτῷ Κύρος μυρίους δαρεικούς. Καὶ τὸν ἡγεμόνα δήσαντες παραδιδόāσιν αὐτοῖς.

4. Ἀλλήλοις συμμιγνύāσιν. Καὶ αὐτόν τε τὸν Σμίκρητα ἀποκτινύāσι, καὶ τοὺς ἄλλους πάντας. Τὰ σημεῖα δεικνύουσι τῆς καταβύσεως. Τοῦτο δὲ λέγοντος

(L. 1.) VI. 2. 8. (3.) VII. 8. 1. (8.) II. 4. 5. (9.) I. 5. 16. (12.) I. 10. 1. (3.) V. 7. 7. (16.) I. 3. 18. (17.) I. 8. 26: II. 1. 2. (21.) I. 5. 12. (22.) V. 3. 24. (27.) II. 6. 4: IV. 2. 1. (29.) IV. 6. 24: VI. 3. 5. (30.) VI. 2. 2. (31.) III. 2. 2.

αυτοῦ, πτάρνυται τις· ἀκούσαντες δ' οἱ στρατιῶται, πάντες μιᾶς ὄρμῆς προσεκύνησαν τὸν θεόν.

5. Κραυγὴ πολλῆ ἐπίασιν. Ἡμεῖς, ἦν σωφρονῶμεν. ἄπιμεν ἐντεῦθεν ἐκ τῆς τούτων ἐπικρατείας. Ἐξαγγέλλει τις τῷ Εενοφῶντι, ὅτι, εἰ εἴσεισι, συλληφθήσεται.

6. Κύρος δὲ, ψιλὴν ἔχων τὴν κεφαλὴν, εἰς τὴν μάχην καθίστατο. Οὐκ ἐδύνατο καθεύδειν. Ἐντεῦθεν ἐπορεύοντο ὡς ἐδύναντο τάχιστα. Ἐκ τούτου Εενοφῶν ἀνίσταται, ἐσταλμένος ἐπὶ πόλεμον ὡς ἐδύνατο κύλλιστα.
10 “Ἐρώτα τοίνυν,” ἔφη, “αὐτὸς, τί ἀντιτεύχαται, καὶ χρήζουσιν ἡμῖν πολέμιοι εἶναι.” Ως αὐτὸς ἔφησθα. Ταῦτα εἰπὼν, ἐπίρετο τὸν Μηδοσάδην, εἰς ἀληθῆ ταῦτα· εἶη· ὁ δ' ἔφη. Ἐπήρετο αὐτὸν, εἰς ὄπλιτεύοι· οὐκ ἔφη.

7. Οὐκέτι ἐπετίθεντο οἱ πολέμιοι τοῖς καταβαίνουσι, 15 δεδοικότες μὴ ἀποτμηθείσαν. Ρίψαντες γὰρ τοὺς πορφυροὺς κάνδυς, ὅπου ἔτυχεν ἔκαστος ἐστηκώς, ἵεντο, ὥσπερ ἀν δράμοι τις περὶ νίκης. Καὶ τῷ κωμάρχῃ ἐδίδοσαν λαμβάνειν, ὃ τι βουλοίτο. Καὶ μισθὸν μὲν οὐκ ἐδίδοι ὁ Ἀναξίβιος. Μετὰ ταῦτα ἐδίδοτο λέγειν τῷ βουλομένῳ.

8. Καὶ ἀποτεμόντες τὰς κεφαλὰς τῶν νεκρῶν, ἐπεδείκνυσαν τοῖς τε Ἑλλησι καὶ τοῖς ἑαυτῶν πολεμίοις, καὶ ἄμα ἔχόρευον, νόμῳ τινὶ ἄδοντες. Ἡν δὲ χιῶν πολλὴ, καὶ ψῦχος οὗτως ὥστε τὸ ὅδωρ, δὲ ἐφέροντο ἐπὶ δεῦπον, ἐπίγυντο. Οὐδεὶς ἀπῆγει πρὸς βασιλέα. Ἡμεῖς δὲ οὐκ ἦτε εἰς τήνδε τὴν χώραν.

9. Οἱ δὲ πολέμιοι, ὡς ἥρξαντο θεῖν, οὐκέτι ἐστησαν, ἀλλὰ φυγὴ ἄλλος ἄλλη ἐτράπετο. Καὶ ἄμα ταῦτα εἰπὼν ἀνέστη. Κύρος δ' οὖν ἀνέβη ἐπὶ πὰ δρη. Ως δ' ἀνέβησαν, θύσαντες καὶ τρόπαιον στησάμενοι, κατέβησαν εἰς τὸ πεδίον, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν γεμούσας ἥλθον. Ἀφίκοντο εἰς τὰς κώμας· καὶ ἵστροὺς κατέστησαν ὀκτὼ, πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι.

(1.) 3.) I. 7. 4: VII. 6. 42. (4.) VII. 2. 14. (6.) I. 8. 6. (7.) III. 1. 11; 4. 44. (8.) III. 2. 7. (10.) IV. 8. 5. (11.) VII. 7. 9. (12.) VII. 2. 25. (13.) V. 8. 5. (14.) III. 4. 29. (15.) I. 5. 8. (17.) IV. 5. 32. (18.) VII. 1. 7. (19.) VII. 3. 13. (20.) V. 4. 17. (22.) VII. 4. 3. (24.) I. 9. 29: VII. 7. 6. (26.) IV. 8. 19. (27.) III. 19. 47. (28.) I. 2. 22: IV. 6. 27. (31.) III. 4. 30.

10. *Oi δὲ ὄπλιται ἔθεντο τὰ ὄπλα. Τοῖς τελευταῖοις ἐπέθεντο, καὶ ἀπέκτεινάν τινας. Ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδοσαν τῷ Δρακοντίῳ. Ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ στρατιῶται, ὅτι κενὸς ὁ φόβος εἶη, καὶ οἱ ἄρχοντες σῶοι. Καὶ ἵπποι ἤλωσαν εἰς εἴκοσι, καὶ ἡ σκηνὴ ἡ Τιριβάζου ἐάλω. Κῦρος τε καταπήδησας ἀπὸ τοῦ ἄρματος, τὸν θώρακα ἐνέδυ.*

11. *Κῦρος δὲ, συγκαλέσας τοὺς στρατηγοὺς, εἶπεν· Ἀπολελοίπασιν ήμάς Εενίας καὶ Πασίων· ἀλλ’ εὐ γε μέντοι ἐπιστάσθωσαν, ὅτι οὗτε ἀποδεδράκασιν, οἵδα γὰρ οἵπη οἴχονται· οὗτε ἀποπεφεύγασιν, ἔχω γὰρ τριήρεις, ὥστε ἐλεῖν τὸ ἐκείνων πλοῖον.*

12. *Ξενοφῶν δ’ ἐπεὶ εἶδε Χαρμίνον καὶ Πολύνικον, Ταῦτα, ἔφη, καὶ σέσωσται δι’ ὑμᾶς τῇ στρατιᾷ, καὶ παραδίδωμι αὐτὸν ἐγὼ ὑμῖν· ὑμεῖς δὲ διαθέμενοι διάδοτε τῇ στρατιᾷ. Ιθὶ δὴ, ἀναμνήσθητι, πῶς μέγα ἡγοῦ τότε καταπρύξασθαι, ἃ νῦν καταστρεψάμενος ἔχεις. Νῦν μὲν οὖν ἄπιτε, καταλιπόντες τόνδε τὸν ἄνδρα· ὅταν δ’ ἐγὼ κελεύσω, πάρεστε πρὸς τὴν κρίσιν. Αλλὰ ἵόντων, εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς, ἡ ἡμεῖς περὶ ἐκείνους.* ¤

13. *Ως δ’ ἡνὶ ἥλιος ἐπὶ δυσμαῖς, ἀνέστησαν οἱ Ἑλληνες, καὶ εἰπον, ὅτι ὥρα νυκτοφύλακας καθιστάναι, καὶ σύνθημα παραδιδόναι. Καὶ τελευτῶν ἔχαλέπαινεν· οἱ δὲ σφάττειν ἐκέλευνον· οὐ γὰρ ἀν δύνασθαι πορευθῆναι. Τὸ δὲ στρώτευμα ὁ σῖτος ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν, εἰ μὴ ἐν τῇ Λυδίᾳ ἀγορᾶ, ἐν τῷ Κύρου βαρβαρικῷ. Ἐγὼ οὖν φημι, ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην ποταμόν.*

14. *Καὶ τοὺς τῶν Ἑλλήνων στρατηγοὺς ἐκέλευεν ὄπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνήν. Τὴν δίκην ἔφη χρήζειν ἐπιθεῖναι αὐτῷ. Οὐκ ἥθελε τοὺς φεύγοντας προέσθαι.* ¤

15. *Ἐνταῦθα ἀφικνεῖται Ἐπύαξα, ἡ Συεννέσιος γυνὴ, τοῦ Κιλίκων βασιλέως, παρὰ Κύρου· καὶ ἐλέγετο Κύρφ*

(L. 1.) V. 2. 19: IV. 1. 10. (2.) IV. 8. 26. (3.) II. 2. 21. (5.) IV. 4. 21. (6.) I. 8. 3. (9.) I. 4. 9. (13.) VII. 7. 56. (16.) VII. 7. 27. (17.) VI. 8. 26. (19.) I. 4. 8. (21.) VII. 3. 34. (23.) IV. 5. 16. (24.) I. 5. 6. (26.) I. 4. 14. (28.) I. 6. 4. (30.) I. 3. 20. (31.) I. 9. 9. (32.) I. 2. 12.

δοῦναι χρήματα πολλά. "Ωστε ὥρα καὶ σοὶ ἐπιδείκνυ-
σθαι τὴν παιδείαν. Τίς γὰρ ἐθελήσει κήρυξ ἵέναι, κήρυ-
κας ὑπεκτονώς; Αὐτὸς δὲ οὐκ ἔφη ἵέναι.

16. Διελέγοντό τε ἑαυτοῖς, καὶ ἐγέλων ἐφ' ἑαυτοῖς
ικαὶ ὡρχοῦντο ἐφιστάμενοι, ὅπου τύχοιεν, ὥσπερ ἄλλοις
ἐπιδεικνύμενοι. Καὶ ἀναβάντες ἐπὶ τοὺς ἵππους, ὥχοντα
ἀπελαύνοντες εἰς τὸ ἑαυτῶν στρατόπεδον. Καὶ δέδοικα,
μὴ συστάντες ἀθρόοι πον κακόν τι ἐργάσωνται οἱ πολέ-
μοι. Τῆς νυκτὸς ἀποδρὰς ὥχετο.

ο 17. Ἐμελέτων τοξεύειν ἄνω ἵέντες μακράν. Ἐνταῦθ
ἔμειναν ἡμέρας ἐπτά· καὶ Ξενίας ὁ Ἀρκὰς στρατηγὸς καὶ
Πασίων ὁ Μεγαρεὺς, ἐμβάντες εἰς πλοῖον, καὶ τὰ πλεί-
στου ἄξια ἐνθέμενοι, ἀπέπλευσαν. Τοὺς μὲν ὀπλίτας
αὐτοῦ ἐκέλευσε μεῖναι, τὰς ἀσπίδας πρὸς τὰ γόνατα θέν-
τας. Ἀκούσαντες ταῦτα, καὶ δεξιὰς δόντες καὶ λαβόντες,
ἀπῆλαυνον· καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ τῷ στρατοπέδῳ.
Οἱ μέντοι Ξενοφῶν, ἀναγνοὺς τὴν ἐπιστολὴν, ἀνακοινοῦ-
ται Σωκράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας. Ἐπορεύ-
οντο ἔχοντες ἡγεμόνα τὸν ἀλόντα ἄνθρωπον.

ω 18. Καὶ ἀνεμος βορρᾶς ἐναντίος ἔπινε, παντάπασιν
ἀποκαίων πάντα, καὶ πηγὺν τοὺς τάνοντας ἀνθρώπους. Ταῦτα δὲ
λέγων, θορυβου ἥκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἥρετο,
τίς ὁ θόρυβος εἴη. "Ιιχετο τῆς νυκτὸς ἀπιών. Ἐδόκει
γὰρ, εἰς τὴν ἐπιοῦσαν ἔω ἥξειν βασιλέα σὺν τῷ στρατεύ-
ματι μαχούμενον.

19. Τὰς δὲ ὡτίδας, ἃν τις ταχὺ ἀνιστῇ, ἔστι λαμβά-
νειν· πέτονται γὰρ βραχὺ, ὥσπερ πέρδικες, καὶ ταχὺ¹
ἀπαγορεύουσι· τὰ δὲ κρέα αὐτῶν ἥδιστα ἥν. Πειρά-
σομαι, διὰ τι ἀν δύνωμαι, ὑμᾶς ἀγαθὸν ποιεῖν. Ἐπεμψε
καὶ με Ἀριανὸς καὶ Ἀρτάοζος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν
εὔνοι, καὶ κελεύουσι φυλάττεσθαι, μὴ ὑμῖν ἐπιθῶνται τῆς
νυκτὸς οἱ βάρβαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλη-
σίον παραδείσῳ.

(L. 1.) IV. 6. 16. (2.) V. 7. 30. (3.) I. 3. 8. (4.) V. 4. 34. (6.) VII. 6. 42. (7.) VII
3. 47. (9.) IV. 6. 3. (10.) III. 4. 17: I. 4. 7. (13.) I. 5. 13. (15.) VII. 3. 1. (17.) III
1. 5. (18.) IV. 4. 19. (20.) IV. 5. 3. (21.) I. 8. 16. (23.) IV. 7. 27: I. 7. 1. (26.) I
§. 3. (28.) VI. 1. 33. (29.) II. 4. 16.

20 Καὶ οὐκ ἔφασαν οἱέναι, ἐὰν μή τις αὐτοῖς χρήματα διδῷ. "Ωστε οὐ τοῦτο δέδοικα, μὴ οὐκ ἔχω ὅ τι δῶ ἐκάστῳ τῶν φίλων, ἀν εὐ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἴκανοῦς, οἵς δῶ. Ἐπεὶ δὲ ἐξῆλθον, ὁ Ἀναξίβιος ἐκλεισε τὰς πύλας, καὶ ἐκήρυξεν, ὅστις ἀν ἀλῷ ἔνδον ὀν τῶν στρατιωτῶν, ὅτι πεπράσεται. Καὶ ὑμεῖς μὲν μὴ ἐκδῶτε με, ἐγὼ δὲ ἐματτὸν, ὥσπερ Εὔνοφῶν λέγει, παρασχήσω κρίναντι Κλεάνδρῳ, ὅ τι ἀν βούληται, ποιῆσαι. Ἰωμεν ἐπὶ τοὺς ἄνδρας. Σεύθης δέ φησιν, ἀν πρὸς ἐκεῖνον ἵητε, εὐ ποιήσειν ὑμᾶς.

21. Ταῦτ' ἐγὼ ἔσπευδον, καὶ διὰ τοῦτο σε οὐχ ὑπέμενον, εἴ πως δυναίμην φθάσαι, πρὶν κατειλῆθαι τὴν ὑπερβολήν· οἱ δ' ἡγεμόνες, οὓς ἔχομεν, οὐ φασιν εἰναι ἄλλην ὄδον. Συγκαλέσαντες τοὺς στρατηγοὺς ἐβούλευοντο, ὥσπερ ἀν κάλλιστα διαβάιεν, καὶ τούς τε ἔμπροσθεν νικῶντας καὶ 15 ὑπὸ τῶν ὅπισθεν μηδὲν πάσχοιεν κακόν.

22. "Οπως φόβον ἐνθείη καὶ ἄλλοις. Τέλος ἀπεδείξαντο οἱ μάντεις πάντες γνώμην, ὅτι οὐδαμῆ προσίοντο οἱ θεοὶ τὸν πόλεμον. Ἐπέδειξεν αὐτὸν, ὅτι περὶ πλείστου ποιοῦτο, εἴ τῷ σπείσαιτο, καὶ εἴ τῷ σύνθοιτο, καὶ εἴ τῷ ωντὸν σχοιτό τι, μηδὲν ψεύδεσθαι.

23. Ἡρώτων ἐκείνοις, εἴ δοίεν ἀν τούτων τὰ πιστά· οἱ δ' ἔφασαν, καὶ δοῦναι καὶ λαβεῖν ἐθέλειν. Ἐντεῦθεν διδόασιν οἱ Μάκρωνες βαρβαρικὴν λόγγην τοῖς "Ελλησιν, οἱ δὲ "Ελληνες ἐκείνοις "Ελληνικήν.

24. Ἐνθα δὴ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς, πρεσβύτατος ὄν, ὅτι πρόσθεν ἀν ἀποθάνοιεν, ἡ τὰ ὅπλα παραδοίησαν. Ἀλλ', οἴμαι, εἴ ἐδίδου, ἐπὶ τούτῳ ἀν ἐδίδου, ὥσπερ ἐμοὶ δοὺς μεῖον, μὴ ἀποδοίη ὑμῖν τὸ πλεῖον. 'Ο δὲ Κλέαρχος ἐβούλεύετο, Πρόξενον καλέσας (πλησιαίτατος 30 γὰρ ἦν), εἴ πέμποιεν τινας, ἡ πάντες ἵοιεν ἐπὶ τὸ στρατόπεδον ἀρήξοντες.

(L. 1.) I. 4. 12. (2.) I. 7. 7. (4.) VII. 1. 36. (6.) VI. 6. 18. (8.) VI. 5. 21. (9.) VII. 3. 4. (11.) IV. 1. 21. (14.) IV. 3. 14. (17.) VII. 4. 1: V. 5. 3. (19.) I. 9. 7. (22.) IV. 8. 7. (26.) II. 1. 10. (28.) VII. 6. 16. (29.) I. 10. 5.

XX.

1. Καὶ ἄλλοι δὲ ἐφέστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλὲς ἐν τοῖς δένδροις ἐστάναι πλεῖον ἢ τὸν ἔνα λόχον. Καὶ νῦν δύο καλώ τε κύγαθὼ ἄνδρε τέθνατον, καὶ οὔτε ἀνελέσθαι οὔτε θάψαι αὐτῷ ἐδυνάμεθα. Ἄνδρες στρατιώται, τῶν Ἀρκάδων οἱ μὲν τεθνάσιν, οἱ δὲ λοιποὶ ἐπὶ λόφου τιὸς πολιορκοῦνται.

2. Ἐδάκρυε πολὺν χρόνον ἐστώς. Εὐθὺς δ' ἐκεῖνος ἀπελαύνει τοὺς περιεστῶτας τῶν στρατιωτῶν, καὶ λέγοντας, ὅτι δημόσια ταῦτ' εἴη. Ἐλεγεν, ὅτι οἴοιτο τεθνεῶτας πολλοὺς εὐρήσειν.

3. Πολλὰς προφάσεις Κῦρος εὔρισκεν, ὡς καὶ σὺ εὐ οἰσθα. Κλέαρχε καὶ Πρόξενε, καὶ οἱ ἄλλοι οἱ παρόντες Ἐλληνες, οὐκ ἵστε, ὅτι ποιεῖτε. Ὡς ἄνδρες, οἱ πολέμιοι ἡμῶν οὐκ ἵστασι πω τὴν ἡμετέραν συμμαχίαν. Σύνοιδα οἱ ἐμαυτῷ πάντα ἐψευσμένοι αὐτόν.

4. Ἰσθι μέντοι ἀνόητος ὅν, εἰ οἴει, τὴν ὑμετέραν ἀρετὴν περιγενέσθαι ἀν τῆς βασιλέως δυνάμεως. Εὐ γὰρ ἵστε, ὅτι τὴν ἐλευθερίαν ἐλοίμην ἀν, ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίων· ὅπως δὲ καὶ εἰδῆτε, εἰς οἷον ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς εἰδὼς διδύξω.

5. Παρῆν δὲ καὶ Σεύθης, βουλόμενος εἰδέναι τί πραχθήσεται. Ἐπεμελεῖτο, ὅτι ποιήσει βασιλεύς· καὶ γὰρ ἥδει αὐτὸν, ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. Οὐ γὰρ ἥδεσαν· αὐτὸν τεθνηκότα. Δεδιώς, μὴ γένηται παῦτα.

6. 'Ο δὲ Εενοφῶν ἡπορεῖτο, ὅτι ποιήσοι· καὶ γαρ ἐτύγχανεν, ὡς τιμώμενος, ἐν τῷ πλησιαυτάτῳ δίφρῳ Σεύθη καθήμενος. Ἐνταῦθ' ἐκτραπόμενοι ἐκάθηντο, καὶ οὐκ ἐφασαν πορεύεσθαι.

7. Κῦρος δὲ αὐτές τε ἀπέθανε, καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ. Ἄλλὰ κατακείμεθα.

(L 1.) IV. 7. 9. (3.) IV. 1. 19. (4.) VI. 3. 12. (7.) I. 3. 2: VI. 6. 6. (9.) VII. 4. 19 (11.) II. 3. 21. (12.) I. 5. 16. (13.) VII. 3. 35. (14.) I. 3. 10. (16.) II. 1. 13. (17.) I. 7. 3. (21.) VII. 6. 8. (22.) I. 8. 21. (24.) I. 10. 16: V. 6. 17. (26.) VII. 3. 29 (28.) IV. 5. 15. (30.) I. 8. 27. (31.) III. I. 14.

ώσπερ ἔξὸν ἡσυχίαν ἄγειν. Καὶ θαμινὰ παρήγγελλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμιοι ἴσχυρῶς ἐπικεοιντα

XXI.

1. Καὶ ἔως γε μένομεν αὐτοῦ, σκεπτέον μοι δοκεῖ εἶναι, ὅπως ἀσφαλέστατα μένωμεν. Ἐκ τούτου Ξενοφῶντι ἐδόκει διωκτέον εἶναι· καὶ ἐδίωκον. Τῇ δ' ὑστεραίᾳ ἐδόκει πορευτέον εἶναι, ὅπη δύναιντο τύχιστα, πρὶν ἢ συλλεγῆται τὸ στράτευμα πάλιν.

2. Ἡμῖν δέ γε οἴμαι πάντα ποιητέα, ὡς μήποτ' ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ μᾶλλον, ἢν δυνώμεθα, ἐκεῖνοι ἔφ' ἡμῖν. Ἀλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα, πάντα ποιητέον. Ὁμως δὲ λεκτέα, ἢ γιγνώσκω· ἔμπειρος γάρ εἴμι καὶ τῆς χώρας τῶν Παφλαγόνων, καὶ τῆς δυνάμεως.

XXII.

Ἐπεὶ δὲ σπουδαι τ' ἐγένοντε καὶ ἐπαιώνισαν, ἀνέστησαν πρῶτον μὲν Θρᾷκες, καὶ πρὸς αὐλὸν ὡρχήσαντο σὺν τοῖς ὄπλοις, καὶ ἥλλοντο ὑψηλά τε καὶ κούφως, καὶ ταῖς μαχαιρίαις ἔχρωντο· τέλος δὲ ὁ ἔτερος τὸν ἔτερον παίει, ὡς πᾶσιν ἐδόκει πεπληγέναι τὸν ἄνδρα· ὁ δ' ἐπεσε τεχνικῶς πως. Καὶ ἀνέκραγον οἱ Παφλαγόνες. Καὶ ὁ μὲν σκυλεύσας τὰ ὄπλα τοῦ ἔτερου, ἔξει ἄδων τὸν Σιτάλκαν· ἄλλοι δὲ τῶν Θρᾳκῶν τὸν ἔτερον ἔξεφερον ὡς τεθνηκότα· ἢν δὲ οὐδὲν πεπονθώς. Μετὰ τοῦτο Αἰνιάνες καὶ Μάγνητες ἀνέστησαι, δὲ ὡρχοῦντο τὴν καρπαίαν καλουμένην ἐν τοῖς ὄπλοις. Ο δὲ τρόπος τῆς ὡρχήσεως ἢν ὅδε· ὁ μὲν παραθέμενος τὰ ὄπλα σπείρει καὶ ζευγηλατεῖ, πυκνὰ μετα- στρεφόμενος ὡς φοβούμενος· ληστὴς δὲ προσέρχεται· ὁ δ' ἐπειδὴν προΐδηται, ἀπαντὰ ἀρπάσας τὰ ὄπλα, καὶ μάχεται πρὸ τοῦ ζεύγους· (καὶ οὐτοι ταῦτ' ἐποίουν ἐν ρύθμῳ πρὸς τὸν αὐλόν·) καὶ τέλος ὁ ληστὴς δήσας τὸν ἄνδρα καὶ τὸ ζεῦγος ἀπάγει· ἐνίστε δὲ καὶ ὁ ζευγηλάτης τὸν ληστήν· εἴτα παρὰ τοὺς βοῦς ζεύξας, ὅπισω τὰ χεῖρε δεδεμένου ἐλαύνει.

(L. 1.) IV. 1. 16. (3.) I. 3. 11. (4.) III. 3. 8. (5.) IV. 5. 1. (8.) III. 1. 35. (10.) III. 1. 18. (11.) V. 6. 6. (14.) VI. 1. 5.

XXIII.

Ἐπεὶ δὲ εἰσῆλθον ἐπὶ τὸ δεῖπνον τῶν τε Θρακῶν οἱ κράτιστοι τῶν παρόντων, καὶ οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν Ἑλλήνων, καὶ εἴ τις πρεσβεία παρῆν ἀπὸ πόλεως τὸ δεῖπνον μὲν ἦν καθημένους κύκλῳ· ἐπειτα δὲ τρίποδες εἰσηνέχθησαν πᾶσιν· οὗτοι δ' ἡσαν κρεῶν μεστοὶ μενεμημένων, καὶ ἄρτοι ζυμῖται μεγάλοι προσπεπερονημένοι ἦσαν πρὸς τοὺς κρέασι. Μάλιστα δ' αἱ τράπεζαι κατὰ τοὺς ξένους ἀεὶ ἐτίθεντο· νόμος γὰρ ἦν. Καὶ πρώτος τοῦτο ἐποίει Σεύθης· ἀνελόμενος τοὺς ἑαυτῷ παρακειμένους ἄρτους, διέκλα κατὰ μικρὸν, καὶ διερρίπτει, οἷς αὐτῷ ἐδόκει· καὶ τὰ κρέα ὡσαύτως, ὅσον μόνον γεύσασθαι ἑαυτῷ καταλιπών. Καὶ οἱ ἄλλοι δὲ κατὰ ταῦτα ἐποίουν, καθ' οὓς αἱ τράπεζαι ἔκειντο. Ἀρκὰς δέ τις, Ἀρύστας ὄνομα, φαγεῖν δεινὸς, τὸ μὲν διαρρίπτειν εἴα χαίρειν, λαβὼν δὲ εἰς τὴν χεῖρα ὅσον τριχοίνικον ἄρτον, καὶ κρέα θέμενος ἐπὶ τὰ γόνατα, ἐδείπνει. Κέρατα δὲ οἵνου περιέφερον, καὶ πάντες ἐδέχοντο· ὁ δ' Ἀρύστας, ἐπεὶ παρ' αὐτὸν φέρων τὸ κέρας ὁ οἰνοχόος ἦκεν, εἶπεν, ἵδων τὸν Σενοφῶντα οὐκέτι δειπνοῦντα· “Ἐκείνῳ,” ἔφη, “δός· σχολάζει γὰρ ἥδη, ἐγὼ μὲν οὐδέπω.” Ἀκούσας ὁ Σεύθης τὴν φωνὴν, ἥρωτα τὸν οἰνοχόον, τί λέγοι. Οὐδὲ οἰνοχόος εἶπεν· ἐλληνίζειν γὰρ ἥπιστατο. Ἐνταῦθα μὲν δὴ γέλως ἐγένετο.

XXIV.

Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν ἡμᾶς ὄρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοιται δεν αὐτῷ παρημεληκὼς, τοῦτον ἐγὼ οὐποτ' ἀν εὐδαιμονίσαιμι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οῦτ' ἀπὸ ποίου ἀν τάχους τις φεύγων ἀποφύγοι, οὗτ' εἰς ποίουν ἀν σκότος ἀποδραίη, οὐθ' ὅπως ἀν εἰς ἐχυρὸν χωρίον ἀποσταίη. Πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα, καὶ πανταχῆ πάντων ἵσον οἱ θεοὶ κρατοῦσιν.

NOTES.

I.

[a. Learn the Greek System of Orthography, and the English Method of pronouncing Greek (unless one of the other methods is preferred). ¶¶ 1, 3; §§ 10 - 18, 24 - 26, 676 - 680, 688, 689.

b. Read Lesson I. in Greek.
c. Learn the General Principles of Conjugation. ¶§ 164 - 170; ¶¶ 26, 27.

d. Learn the Euphonic Affixes of the Present Active, in all the modes. ¶ 29.

e. In *βουλίω* (¶ 34), what is the *affix*? What is then the *root* (§ 170. a.)? What is the *characteristic* (i. e. the last letter of the root)? Is the verb *pure* or *impure* (i. e. does its root end with a vowel or a consonant)?
f. Inflect the Present Active of *βουλίω* through all the modes, by adding to the root the affixes learned from ¶ 29. Write this inflection, comparing it with ¶ 34 (see ¶ 4. I. 3); and also repeat it *vivâ voce*, carefully observing the pronunciation. Learn the corresponding English through all the modes, numbers, and persons (¶¶ 33, 4. III.).

REMARK. A similar method is recommended in learning all the paradigms; viz. (1.) to ascertain the root, affixes, &c.; (2.) from these elements to construct the forms, both writing them, and also repeating them *vivâ voce* till they become perfectly familiar; and (3.) to learn at the same time the corresponding English.]

1. [Page 13.] Line 1. *'Επιβουλεύει, he is plotting, or he plots.* In parsing a verb compounded with a preposition, time may be saved by not repeating the preposition with each form; thus, *'Επιβούλευει* is a regular verb, from *ἐπί* and *βουλεύω*, *βιβλεύσω*, *βεβούλευκα*; compounded of *ἐπί* and *βουλεύω*; root *βουλεύ-*, affix *-ει*; in the present indicative active; *βουλεύω*, *βουλεύω*, *βουλεύομι*, *βούλευε*, *βουλεύων*, *βουλεύω*, *βουλεύεις*, *βουλεύει*, *βουλεύομεν*, *βουλεύετε*, *βουλεύονται*, *βουλεύετον*. in the third person singular, agreeing with a pronoun implied in the affix (§ 545). RULE XXIX. A verb agrees with its subject in number and person (¶ 64, § 543). — *'Επιβουλεύονται*,

§ 66. 1. By *τ*, in the rule, *simple τ* is to be understood. — 2. Συρβουλεύω, Συμβουλεύετε, § 54. 1. The preposition here found in composition has two forms, the earlier *ξύν*, and the later *σύν* (§ 70. v.). In the Vocabulary, its compounds are arranged under *σ*. — 3. καί, R. xxxv., § 654. — — Πάιε, . . βάλλε, *Strike! strike! throw! throw!*

2. L. 4. Οὐ, R. xxxiii., § 646. — 5. Μή θαυμάζετε, *do not wonder*. The use of *μή* shows that *θαυμάζετε* is in the imperative. The indicative *you do not wonder* would be expressed by *οὐ θαυμάζετε* (§ 647). The following is the general rule in respect to the use of *οὐ* and *μή* in negative sentences: *If the sentence expresses assertion (whether directly or indirectly, whether with or without condition), use οὐ; otherwise, μή* (as in expressions of *wish, prohibition, condition, purpose, &c.*). The rule extends to *οὐ* and *μη* in composition with other words. — Οὐκ, § 68. 2 — Καίωμεν, *let us burn*, §§ 597. β, 598. — 6. Μή μελλωμεν, *let us not delay*. — ἀρχειν, *to rule*, R. xxx., § 620. b. — 7. Συλλαμβάνει, § 54. 3. — Εἰ μὲν ξ. Here *μέν* corresponds to *δέ* in a subsequent clause not quoted.

II.

[a. Learn the Principles and General Rules of Declension. §§ 73-82.

b. Learn the Affixes of the Second Declension. ¶ 5.

c. In λέγεις, *word*, Gen. λέγους, what is the *affix* of the genitive? What is then the *root* (§ 79)? What is the *characteristic*? Decline λέγος, by adding to the root the masculine affixes of Dec. II. Write the forms thus obtained, and compare them with those in ¶ 9 (see ¶ 4. L 1).

d. Learn the paradigms δῆμος, δέος, εὖρος, πτεῖρος, and μέρος (¶ 9); and illustrate from them the general rules in §§ 80, 82.]

1. L. 9. Κύρον, R. xxi., § 423. — Κύρος, R. II., § 342. — 11. Ἐπιβούλευει Κύρω, *he plots against Cyrus*, R. xviii., §§ 401, 405. — 12. Ὡ Κύρε, R. xxv., §§ 442, 443. a. — 16. Λακεδαιμόνιοι, *the Lacedaemonians*. For the omission of the article which properly belongs here, see § 485. a.

2. L. 14. Πλοῖα, accusative. — 15. σταθμούς, R. xxiii., § 439. β. — Πλοῖα γὰρ οὐκ ἔχομεν, *for we have [not] no vessels*. — 16. Ἡλιος, *the sun*, §§ 471. 4, 485. a. — ἀνίσχει (ἀνα-ίσχει), § 41. 1. — 17. θορύβου, *a noise* (§ 469. 2), R. xiii., § 375. — 18. Ἀπαγγέλλετε Ἀριαίῳ, *carry back word to Ariæus*, § 402.

III.

[Learn the Euphonic Affixes of the Present Middle and Passive, in all the modes; and the Present Middle and Passive of βουλεύων. ¶¶ 30, 35.]

1. [P. 14.] L. 2. ἀρχεσθαι, *passive*. — 3. λέγετε, *imperative*. — βούλει, § 210. 3. b.

2. L. 8. θεῶν, R. xxxiv., § 648. See § 485. a. — Σώζοισθέ τε ἀσφαλῶς, *and may you arrive safely!* §§ 597. δ, 600. — 10. Οὐκ . . ἀνθρώπους; *Are you not ashamed before either gods or men?* οὐτε, § 664. β; θεούς, § 428; οὐτ', §§ 30, 41.

I V.

[a. Learn the Affixes and the Special Rules of the First Declension. ¶ 5
§§ 92, 93.

b. Learn the paradigms *ταμιας*, *ταντης*, *Ατριδης*, *σχια*, *θύρα*, *γλῶσσα*, and *τιμή* (¶ 7); and illustrate from them the general rules in §§ 80, 82, and also the special rules in §§ 92, 93.

c. In parsing words of Dec. I., give the reason for the particular method of declining the singular.]

1. L. 14. *Στυμφάλιος λοχᾶγος*, R. I., § 331.

2. L. 18. *φέρει*, *it* [the plain of Cilicia] *bears or produces* —
'Εκ, § 68. 1. — *θαλάττης*, § 70. 1.

V.

[a. The Declension of Adjectives. ¶ 128 - 131.

b. Learn the paradigms *ἀδικος*, *φίλος*, and *ερφής* (¶¶ 17, 18), noticing ¶ 4. I. 2, and observing what general and special rules of declension are illustrated.]

1. L. 21. *Πάροδος στενή*, *a narrow pass*, R. xxvi., § 444. —
25. *εἰς δισχιλίους ἀνθρώπους*, *to the number of 2,000 men*. This substantive phrase (§ 658) is in the nominative, in apposition with the subject of *ἔξερχονται*.

[c. The declension and general use of the Article. ¶ 24; §§ 147, 148, 469 f.]

2. [P. 15.] L. 1. *Οι*, R. xxvii., § 469. — 2. *Τετάρτη δ' ἡμέρα*, *and on the fourth day*, R. xx., § 420. For the omission of the article, see § 486. ε. — 3. *Συγκλείουσι*, §§ 54. 2, 49. 1. — 4 *σωτηρίας*, R. viii., § 357. — *φυγῆ*, R. xix., §§ 415, 418.

3. L. 6. *Κύρου*, R. xvi., §§ 382, 390. — 7. *Αἱ σπονδαὶ μενόν των*, *let the truce remain*, § 213. 3. — 8. *ἄγει οὕτως*, *thus [leads] directs*. — *δρόμῳ*; [by running] *at full speed*.

4. L. 10. *δὲ Κ.*, §§ 471. 6, 469. 1. — 13. *Μαρσύου*, § 471. b. — *ταῖς κώμαις ταῖς*, § 472. I.

5. L. 15. *έκαστης τῆς*, §§ 470. n., 472. a. — *τοῦ καλῶς ἀποθνήσκειν*, *the dying honorably*, §§ 445, 470. 3, 622. — 16. *μέσον δὲ τοῦ*, §§ 456, 472. a. — 17. *τὴν ἡμετέραν*, § 473. a. — *Οἱ φίλοι*, *the friends of my brother*, §§ 389, 472, 473. a. — 18. *έκεινης τῆς*, § 473. β. — 19. *διανοίας*, R. iv., §§ 346, 347. — *τῆσδε*, § 150, ¶ 24.

6. L. 21. *τὸν νῦν*, § 475. — *Ἐν . . λόγῳ*, *in the preceding narrative*. — 22. *ἀμφὶ τοὺς δ.*, § 480. 2. — 23. *τὸν ἀδελφὸν*, [the] *his brother*, § 482. — 24. *Λέγεται . . διακινδυνεύειν*, *and it is said that the other Persians also expose themselves in war with their heads unprotected* (by defensive armour; the Persians commonly wearing tiaras or turbans instead of helmets, and *ψιλός* often signifying, not *absolute*-

by uncovered, but not covered with armour). Λέγεται, §§ 546. β, γ, 621. α; Πέρσας, R. XXXI., § 626; ψιλοῖς ταῖς, §§ 472. α, 482; τῷ τολέμῳ, § 470. 2.

7. L. 27. Οἱ ἄλλοι στρατηγοί, the [other] rest of the generals, § 488. — 28. πολέμοι, § 447. α, a. — 30. ἄλλων, R. IX., §§ 358, 362. ζ. — 'Ο . . παῖει, § 542.

8. [P. 16.] L. 1. Κιλισταν, § 447. β. — 2. ὑστεραῖ, §§ 447. 3, 420. — 5. οἱ ἔκεινον [sc. ἄνδρες οἱ στρατιῶται], his men, § 447. a. — Οἱ δὲ ἀμφὶ Τ., § 476. η. — Οἱ ἀπό, §§ 476., 469. 1. — 6. ἐν δεξιᾷ [sc. χειρὶ], on the right [hand], 447. β.

9. L. 8. Τὰ ὑπὲρ τοῦ λόφου [sc. πράγματα], the things over or beyond the hill, §§ 447. γ, 477. — Τὰ ἡμέτερα, our affairs. — τὰ ἐπιτήδεια, § 447. γ. — 9. τὰ ἔκειναν [sc. χρήματα], their property. — Τὰ περὶ Π., § 477. a. — 10. "Ἄλλος ἄλλα, § 542. δ. — Τὸ Αρκαδικὸν δπλιτικόν [sc. πλῆθος οἱ στρατεύμα], the Arcadian [heavy-armed force] infantry, § 447. γ. — 11. τῆς οἰκαδε δόδον, §§ 394, 475. — Εἰς καλόν, [for good] opportunely, § 449. β. — ἦκετε, § 579. ζ. — Οἱ λαρποί, physicians (the class, § 470. 1). — 12. ἐπ' ἀγαθῷ, for the good of their patients. — 13. Ἡκετε, come, imperative.

10. L. 14. 'Ο δέ, § 490. — 15. τοὺς . . ἔχει, has the fruits of our toils. — ὁ Πολυστράτου, §§ 332. 2, 385. γ.

[d. Declension, composition, and use of αὐτός. ¶ 24; §§ 149, 508 f.]

11. L. 17. Τῇ . . ἡμέρᾳ, § 508. η. — ἐκ τοῦ αὐτοῦ [sc. χωρίου], from the same place. — 18. Αὐτὰ . . ξύλα, § 509. — 19. αὐτοῦ ἔκεινον, § 510. 1. — αὐτοὶ καίουσιν, § 510. 1. — 20. οἱ σὺν αὐτῷ, those with him, § 510. a. 502. — Σὺν . . αὐτόν, § 472. a. — 22. ὡς ἐπιθυμεύοι αὐτῷ, [that he was plotting] of plotting against him. The optative is used because διαβάλλει (falsely accuses) is the historical present (§§ 608, 567 a). — 23. Αὐτὸς . . λαμβάνει, and he himself takes some of the colts, § 366. — 25. καὶ φράζουσιν. ἀ λέγει, and tell, what he says. For the declension of the relative, see ¶ 24, § 148. 2; for its complementary use here, § 535.

VI.

[a. The Augment. §§ 187, 192.

b. The Euphonic Affixes of the Imperfect, in each voice. ¶ 29, § 0.

c. The Imperfect of βουλεύω, in each voice. ¶ 34, 35.]

1. L. 26. Ἐλεγε, he said, impf. of λέγω. In looking for words in the Vocabulary, allowance must be made for the augment, where it occurs. — 27. Ἐκείνος, [that man] he, § 502. — ἀπὸ ἵππου, [from a horse] on horseback. — 28. ὅτι θαυμάζοιεν, that they wondered, § 608. — [P. 17] L. 1. τῆς λοιπῆς πορείας, the [remaining journey] rest of their journey. — 3. αὐτῷ, § 406. — ὑπὸ Λ., § 562 — 4. Ἐφαίνετο, § 549. — 5. ὅτι — ἤκοεν, that they had come §§ 579. ζ, 608.

2. L. 8. στρατηγοῖς, § 406.

3. L. 13. *Προέτρεχεν*, *imperf.* of *προτρέχω*, § 192. — *Προσέτρεχον*, § 337. *a.* — 16. *ἡμέρα*, § 485. *a.* — *πρός*, 652. *γ.*

[*d.* Changes in the Root of the Verb. §§ 254 - 258, 265; ¶ 61.

e. Second Aorist Active and Middle. §§ 199. *a.*, 215. *1.*

f. Distinction in sense between the Aorist and the Definite Tenses (Prest. and Impf.). § 569 f. See § 565.]

4. L. 20 *Δεξιὰν ἔλαθον*, *I took the right hand as a pledge.* "Ελαθον is the 2 aor. of *λαμβάνω*, being formed from the old root λιθ- in the same way as the *imperf.* ἐλάμβανον from the new root *λαμβάν-* (made from the old root by adding *αν*, and inserting *ν*, which becomes *μ* before the labial *β*, §§ 289, 290). — ζώνης, § 369. *a.* — 21. *ἐπὶ θανάτῳ*, *for death* (as a sign that he was condemned to death). — *ἐνέβαλεν*, 2 aor. of *ἐμβάλλω* (roots *βαλ-*, *βαλλ-*, § 277). — *κατέλιπον*, *they left alive*, 2 aor. of *καταλείπω* (r. *λιπ-*, *λειπ-*, ¶ 37, § 266). — 23. *ἔγενετο*, *had taken place*, 2 aor. of *γίγομαι* (r. *γεν-*, *γιγν-*, § 286). See § 580. — *καί*, *also*. — 24. *τῆς τελευτῆς*, R. *ι.*, § 367, 368. — *τυχεῖν*, 2 aor. of *τυγχάνω* (r. *τυχ-*, *τευχ-*, *τυγχαν-*, § 290), *to have met with or come to* — 'Αλλὰ . . . ἐτράπετο (2 aor. mid. of *τρέπω*, r. *τραπ-*, *τρεπ-*, § 259), *but in flight one turned one way, and another another*, § 542. *δ.* — 25. *Ἀπέθανεν* (2 aor. of *ἀποθητίσκω*, r. *θαν-*, *θητισκ-*, § 281) ὑπὸ N., § 556. — *Διαλαμβάνουσι . . . γενύμενον*, *they take each his share of the money* [that had come from the prizes of war] *obtained by the sale of their prizes*.

VII.

[The Present and Imperfect of *εἰμί*, *to be*. ¶ 55, § 230.]

1. [P. 18.] L. 1. *Ὕπ.. στενή*, *for the pass was narrow.* — *Ἐμπόριον . . χωρίον*, § 487. 3, 4.

2. L. 3. *Οὗτος δὲ ἔχει*, §§ 546, 555. — *Φίλος*, *σύμμαχος*, in the predicate after *είναι*. — 5. *πότερα*. *φίλος*, *whether he was a foe or a friend.* — 7. *τὴν ὁδὸν ἔφραξεν*, *ἡ εἶη*, *he told the road, where it was*, *for he told where the road was*, § 425. 4.

3. L. 9. *Υποψίαι μὲν ἦσαν*, *there were indeed suspicions.* In translating into English, 'there' or 'it' is often to be supplied with the substantive verb. — 10. *ποταμοῦ*, § 394. — 11. *Ἀνάγκη ἔστι μάχεσθαι*, [there is a necessity to fight] *it is necessary to fight.* — *ἡν δεῖλη*, *it was evening.* — 14. *ἡν — σκότος*, [there was darkness] *it was dark.* — *σκότος ἔγενετο*, *darkness came on, or it became dark.* — *Οὐ . . χόρτος*, *for there was [not] no grass* — 15. *κώμας είναι καλάς*, *that there are beautiful villages*, § 626.

4. L. 17. *Κύρος*, § 408. — *βασιλεία*, § 336. — *Τοῖς*, § 408. — 18. *Ἀπὸ τοῦ αὐτομάτου*, § 449. *β.* — 19. *στρατιώταις*, § 408. — *Ὕπ αὐτῷ πόλεμος*, § 408.

5. L. 21. *Οψὲ γάρ ἦν*, § 546. *'Οψὲ* is an adverb, modifying *ἦν*. — *'Οψὲ ἔγίγνετο*, *it was [becoming] growing late.* — 22. *ἡλίου θυσμάς*, *sunset.* — 23. *ἔδνετο*, *was setting.* — *πρὸς ἡμέραν*, *towards day.*

6. L. 24. *"Εστι, § 546. β. — λαμβάνειν, λαβεῖν.* In the first sentence, the action is viewed as *going on*, and hence the present tense is used; while the second denies the *performance of the action at all*, and hence employs the aorist. See §§ 569, 570. 1 — *"Εξεστι . . ψεύδεσθαι*, [it is permitted or possible to falsify] *one may falsify about him*, § 546. β. — 25. *ἐπιτήδεια*, as subst., object of *ἔχειν*.

7. L. 27. *"Ωρα δὲ βουλεύεσθαι* [sc. *ἔστιν*], and it is time to consider. In each of the sentences in paragraph 7, supply a substantive verb (§ 547). — 28. *Σχολὴ τοῖς πολεμίοις* [sc. *ἔστιν*], the enemy have leisure, § 408.

VIII.

[a. The Personal Pronouns *ἴγαντος*, *οὐ*, and *οὐτός*. ¶ 23. A; § 502 f.]

REMARK. In learning the paradigms, omit for the present the Homeric and other dialectic forms.]

1. [P. 19.] L. 1. *ἡμῖν*, § 652. a. — 2. *οὐτε*, § 664. β. — 5 *ἐμοί*, § 405. η. — 6. *ἡμῖν*, R. xvii., §§ 398, 399. — 8. *"Η . . νομίζετε*, or think me no longer Cyrus, § 434. Why is *μηκέτι* used, rather than *οὐκέτι*?

2. L. 10. *ἡμῶν*, § 357, n. — 13. *"Ο . . ἡμῖν*, there is the same journey to you and to us. — *Μή . . ἐλθεῖν* (2 aor. of *ἔρχομαι*), let us not wait for others to come to us.

[b. The Reflexive and Reciprocal Pronouns. ¶ 23. B, C; §§ 144, 145, 504 f.]

3. L. 15. *ἐπὶ τὴν ἑαυτοῦ σκηνήν*, to [the tent of himself] *his own tent*, §§ 504, 505. 2. — *Ποίαν . . ἀναμένω*; and [for what age to come to myself do I wait?] *what age do I wait for?* — 17. *Ἐφυλάττοντο . . ἀλλήλους*, both were on their guard against each other, as against enemies, § 428. Observe the force of the middle voice (*watched each other for their own safety*, § 558). — 19. *ἔγωγε*, § 328. b.

IX.

[a. Comparison of Adjectives in *-τερος*, *-τερος*. §§ 155 — 158.]

b. Use of the Degrees. § 460 f.

REMARK. In parsing a comparative or superlative, give the special rule for its formation.]

1. L. 21. *θαυμασιώτατε*, § 465. — 22. *Φοβερώτατον δ' ἔρημία*, §§ 450, 485. β. — *Φεύγειν . . ἡμῖν*, it is safer for them to flee, than for us, § 403. — 25. *ὅτι . . πολεμίους*, that they were suffering most unjust [things] treatment in being cast out among their enemies, § 632.

[c. Comparison of Adjectives in *-ιων*, *-ιστος*. § 159.]

2. L. 27. *ἀνθρώπων*, § 362. δ. — *καὶ οἱ ἄλλοι* [sc. *ἡμεῖς, τοσοῦτοι*] *ὅσοι ἦτε* Κύρου φίλοι, and [the rest of you] ye others, as many as were friends of Cyrus, R. xxviii., §§ 494, 521, 523. The second person *ἦτε* shows that *ἡμεῖς* is understood. — [P. 20.] L. 3

τὴν ταχιστην ὁδόν, *the quietest (or shortest) way*, R. xxiv., § 440
— πλειστοι, *most, sup. of πολύς*.

[d. Irregular Comparison of Adjectives. §§ 160, 161.]

3. L. 4. σὺν . . εὐδαιμονεστάτοις, *with those about him of the highest excellence and fortune*. — 5. τὰ ἔσχατα, [the uttermost things] of the severest punishment. — παθεῖν, 2 aor. of πάσχω (r. παθ-, πενθ-, πασχ-, § 281. ε.). — 6. Πρῶτον μὲν γάρ καὶ μέγιστον, *for [indeed the first and greatest thing] first and greatest*, § 334. 8. — οἱ . . καλύνονται, [the oaths of the gods] our oaths by the gods forbid us. — 7. ἀλλήλοις, § 405. ζ. — Πλησιαίτατος, §§ 161. 2, 156. γ.

[e. Comparison of Adverbs. §§ 162, 163.]

4. L. 9. Ἀνωτέρω τῶν μαστῶν, *higher than the [breasts] breast*, R. v., § 351. — Πολὺ . . θάρτον (comp. of ταχέως, from ταχύς; see § 159. β), *for they ran much faster than the horses*. — 10. Εἰς . . κώμας, *into the nearest villages*, § 475. — 12. ἡμελημένως μᾶλ λον, § 460.

X.

[a. Euphonic Changes of Vowels. § 27 f.

b. Contraction. § 31 f.

c. Contract Verbs in -έω. §§ 33, 216.

d. Write the uncontracted forms of the Present and Imperfect of τιμάω, *to honor*, according to ¶¶ 29, 30; contract these forms according to § 33; and then compare ¶ 45.

REMARK. Observe a similar method in learning all the contract paradigms; and, in parsing contract words, give the rule of contraction.]

1. L. 13. ὑφ', for ὑπό, §§ 41, 65. — Ορᾶ, § 31. n. — 14. ὑμῶν αὐτῶν, § 352. γ. — σὺν τοῖς θεοῖς, *with the aid of the gods*. — 15. ἐβόα, impf. of βοάω. — 16. ἐπειρώντο, impf. of πειράσματο. — 19. εἰεν, opt. of εἰμί.

[e. Contract Verbs in -ίω (paradigm φιλίω). § 36; ¶ 46.]

2. L. 22. ρεῖ, §§ 13. 2, 216. β. — Ήμᾶς . . μισθόν, § 436
— 23. Κ. . . πλοία, § 436.

3. L. 25. ἐρρίπτοντο, impf. of ῥιπτέω, § 64. 1. — 26. Αὐτὸς εἰμι, δν ζητεῖς, *I am the very one whom you seek*. — Εμοὶ . . ώρη (subject of δοκεῖ) εἴναι ἡμῖν (§ 409) καθεύδειν, *to me, then, it seems to be no time for us to sleep*. — 27. ἡμῶν, § 376. δ. — 29. Περσῶν . . ἑπτά, [of the Persians the seven best of those about him] *the seven best of his Persian courtiers*.

4. [P. 21.] L. 1. Ἀπαγγέλλετε, imperative. — μάχης δεῖ, *there is need of a battle*, §§ 357. β., 546. — 2. ἐκτῶντο, impf. of κτάομαι. — 3. ὑπαίθριοι, § 457. β. — 4. Οὐ . . φθονοῖεν, [not justly, with no good reason certainly could they envy me], §§ 406, 604. a. — Ἐνθα, here, i. e. at his father's court. — 5. αἰδημονεστάτος . . τῶν ἀλικιωτῶν, *in the first place, the most modest of the boys of his own*

age. — 6. οὐ . . πείθεσθαι, and to obey his elders even more implicitly than those who were inferior to himself in rank. — 7. φιληππότατος, i.e. ἐδόκει τίνας. — τοῖς (§ 470. 1) ἵπποις (§ 419. 5) ἄριστα χρῆσθαι (§ 33. a), to manage horses the best.

[f. Contract Verbs in -ά (paradigm δηλώα). §§ 36, 37. 3; ¶ 47.]

5. L. 9. Ἀξιοῦμεν, we claim. — κράτιστοι, sup. of ἀγαθός. — ἀξιοῦνται, are thought worthy. — 10. δηλοίν, in order that he might show, §§ 205. 2, a, 601. γ. — οὓς (§ 535) τιμᾶ, whom he honors, i.e. οὓς τιμῷ, whom he honored, § 610.

[g. Temporal Augment. §§ 187 — 189.]

6. L. 12. Τοῦ δὲ λόγου (§ 350. n.) ἥρχετο (ἐ-άρχ-ετο, impf. of ἀρχομαι) ἀδε, and he began his speech thus. — Ἡσθένει (ἐ-ασθένε-ε), impf. of ἀσθενέω. — 13. ὑπώπτενε (ὑπο-ε-όπτεν-ε, impf. of ὑποπτεύω) τελευτὴν τοῦ βίου, was apprehending a termination of life. — 14. Κλεάρχψ, § 406. — ἥρώτα (ἐ-ερώτα-ε), impf. of ἐρωτάω. — ἔχει, § 610. — 15. συνῆλθον, 2 aor. of συνέρχομαι. — 16. ἦν, 546. β. — Ἀπήγγελλε, impf. of ἀπαγγέλλω. — 17. ἐπαινοίη, § 205. 2. — καὶ — καί, both — and.

7. L. 19. ἤκεν, impf. of ἤκω. An initial η in an augmented tense leaves it doubtful whether the verb begins with a, ε, or η; and an initial ω, whether it begins with o or ω. — 20. ἤκεν, § 579. ζ. — Χωρία — φκουν (impf. of οικέω, § 188. 2), inhabited strongholds. — 21. Εἴκαζον (§ 188. n.) δὲ ἄλλοι ἄλλως, but some conjectured in one way, and others in another, § 542. δ. — Οι μὲν φχοντο (impf. of οιχομαι), § 490. 1. — 22. Εύρισκετο, §§ 549, 544. — πολλά, neut. pl. of πολύς (¶ 20). Some of the forms of this adj. in the sing. are of Dec. III., and may be omitted for the present. — 23. φστε . . σφενδόνας, so that they used them for their slings, § 628. — 24. *Ον φέτο (§ 188. 2) πιστόν οι (dat., §§ 507. 6, 403) . . εὑρε (2 aor. of εύρισκω) Κύρῳ φιλάτερον (§ 156. γ), ἡ ἑαυτῷ, the man whom he supposed to be faithful to himself, him he soon found to be more friendly to Cyrus than to him. — 25. ἀφίκοντο, 2 aor. of ἀφικένομαι. — εἰς τὸ αὐτό [sc. χωρίον], to the same place, or together. — 26. ἀσπενοι, § 457. γ. — είδον, 2 aor. of ὄράω (§ 301. 4).

8. L. 28. Οὐκ ἀνέῳγον (§ 189. 2), they did not open. — Εώρα, impf. of ὄράω, § 189. 2. — 29. ἄλλος ἄλλον είλκεν (§ 189. 3), § 542. — Εἴα (§ 189. 3) Κ., C. permitted. — Συνήγαγεν, 2 aor. of συνάγω, § 194. N. — 30. αὐτοῦ, contracted from ἑαυτοῦ, ¶ 23. B. § 144. This must be carefully distinguished from αὐτοῦ, gen. of αὐτός. — *Ωφελε (2 aor. of ὀφείλω) . . ζῆν (§ 33. a), § 567. γ. — 32. ὅπλα δ είχον (§ 189. 3), and they had [as arms] for arms, § 332. 3.

[h. Compounds of αὐτός; οὐτος, τοσοῦτος, &c. § 150. α, β; ¶ 24.]

9. [P. 22.] L. 1. Νόμος γὰρ ην οὐτός σφισιν (§ 507. 6), for this was [to them a custom] their custom. — 2. τήν, § 473. β. — 3. τάφρου, § 394. — 4. Τούτω ἀπεθανέτην (2 aor. of ἀποθνήσκω), these two died. — Τούτο ἔστω, let this be.

10. L. 6. *τοιαῦτα* (neut. pl. of *τοιοῦτος*), *such things*. — 7. *εἶτε*, a second aorist associated with *φημί* (¶ 53, § 301. 7). — *τοσοῦτον* (§ 97. n.), *thus much* (merely). — 8. *ἔχετε*, indicative. — *ταῦτά*, by crasis for *τὰ αὐτά* (§§ 30, 38, 39. 1), *the same things*. This must be carefully distinguished from *ταῦτα*, neut. pl. of *οὗτος*. — 9. *Οὗτος . . . κελεύει*, *and this same person commands*.

[i. Contract Nouns of Dec. I. (paradigms *Ἐρμίας*, *Βορρᾶς*, *μάνα*). §§ 71. 96. *α*; ¶ 7.]

j. Contract Nouns of Dec. II. (paradigms *νός*, *νάός*, *δστίον*, *ἀνάγιαν*). §§ 98, 97. 3; ¶ 9.]

k. Contract Adjectives of Dec. II. and I. (paradigms *ἀγηάσ*, *χεύστος*, *διπλός*). ¶¶ 17, 18.]

11. L. 10. *ἀνέμος βορρᾶς* (§ 485. a) *ἐναντίος* (§ 457) *ἔπνει*, [the wind boreas] *the north wind was blowing directly against them, or in their faces*. — *λέγετε*, indicative. — 11. *ὅταν βορρᾶς πνέῃ* (§ 216. 8), [when the north wind may blow] *whenever the north wind blows*, § 606. — *ώς . . . εἰσιν*, *that [there are fine sailings] it is fine sailing*. — 12. *αὐτῶν*, § 350. — *Ταμώς*, of Att. Dec. II.; thus, (*Ταμάός*) *Ταμώς*, (*Ταμαού*) *Ταμώ*, &c. — 13. *Ὥς τάχιστα* (§ 162), *as soon as*, § 525. a. — 14. *Ὕν* (before the subj., § 603) *οἱ θεοὶ θεῷ* *ώσιν* (subj. of *εἰμί*, § 603. β), *if the gods are propitious*.

XI.

[a. Classification and Analysis of the Affixes of Conjugation. § 195 f, ¶ 31.]

b. Tense-Signs. § 198 f.

c. Affixes of the Future and Aorist, Active and Middle. ¶¶ 29, 30. Cf. ¶ 31.

d. Future and Aorist, Active and Middle, of *βουλιώω*. ¶¶ 34, 35.]

1. L. 15. *πρὸς ταῦτα*, *with reference to* [these things, § 451] *this, or in view of this*. — *Ἐπειδὰν-έκεισε* *ἔλθωμεν*, *when we [may have come thither] have arrived there*, § 606. — 17. *Σκύθαι*, § 448. — *ἔτοξευσαν*, 1 aor. of *τοξεύω*. — 19. *Κλέαρχον . . . σύμβουλον*, *but Clearchus he even called within as a counsellor*, § 332. 3. — 21. *Ἡδιστ'* *ἀν ἀκούσαιμι*, *I should most gladly hear*.

2. L. 22. *"Επεμψε* (*ἔ-πεμπ-σε*, § 51), 1 aor. of *πέμπω*. — 24. *"Εψονται* (*ἔπ-σονται*), fut. mid. of *ἔπομαι*. — *ῆξω* (*ῆκ-σω*, § 51), fut. of *ῆκω*. — 25. *θεόύς*, § 426. δ. — 26. *ᾶξει* (*ἄγ-σει*), fut. of *ἄγω*. — *πέντε ημερῶν*, *in five days*, R. xiv., § 378. — *ὅθεν*, § 521. β. — 27. *δψονται*, fut. of *όράω* (§ 301. 4). — *τὴν τήμερον ημέραν*, [the to-day] *the present day*, § 475. — 28. *λήψομαι*, fut. of *λαμβάνω* (r. *λαβ-*, *ληβ-*, *λαμβαν-*, §§ 266, 290. β).

3. [P. 23.] L. 3. *λέγετε*, indicative. — *ποιήσω*, § 218. — 4. *Μή ποιήσης ταῦτα*, §§ 597, 598. β. 1. — 5. *σοι*, § 404. γ. — 6. *πτὸ . . . ἐποίησεν*, §§ 494, 434. — 8. *ἐπεχείρησαν* (*ἐπι-ε-χείρε-σαν*), 1 aor. of *ἐπιχειρέω*. — 9. *ἀποίσαντο*, §§ 597, 600. δ. — 10. *Ἀκούω*, *Δέξιππον λέγειν*, *I hear, that Dexippus says*. — *οὐκ . . . ἐκεῖνοι*, §§ 603. δ, 593. β.

4. L. 12. ἔγώ . . πείσομαι (*πείθ-σομαι*, § 55; fut. mid. of *πείθω*, *I will comply with your custom* — 14. ὅπότε γυμνάσαι (*γυμνάδ-σαι* § 273. n. 2; 1 aor. of *γυμνάζω*) *βούλοιτο*, whenever he wished to exercise, § 606.

5. L. 15. ἔσται, ¶ 55, § 230. a. — 16. καὶ γάρ (stronger than simple *γάρ*), and this because, for, § 661. 2.

6. L. 18. Ἐκποριοῦσι, for ἐκπορίσονται (*σ* becoming *ε*, which is then contracted with the vowel following, §§ 209. β, 50, 36), fut. of *ἐκπορίζω*. Observe § 200, r. a, and the paradigm *κομίζω* (¶ 40). — 19. τῶν . . σπανεῖ (Att. fut. of *σπανίζω*), § 357. β. — 20. ὅπως . ἀγωνιούμεθα, how [we shall contend as well as possible, § 525. a, n.] we may contend most successfully. — 21. Ὑμᾶς, ὅπόταν γαλήνη ὥ [subj. of *εἰμί*, § 606], ἐμβιβᾶ (Att. fut. of *ἐμβιβάζω*; full form *ἐμβιβάσω*, by dropping *σ* *ἐμβιβάώ*, by contraction *ἐμβιβῶ*, § 200. 2), *I shall put you on board when there is a calm*. — μαχεῖται, Att. fut. of *μάχομαι*, § 222. a. — 22. ἡμερῶν, § 378. — Ἡσπάζετο αὐτὸν, ὡς ἀποπλευούμενος (Dor. fut. of *ἀποπλέω*, § 200. 3) *ἥδη*, he was taking leave of him, as now [about to sail away] upon the point of setting sail.

7. L. 23. ἔδωκε, irregular 1 aor. of *δίδωμι*, §§ 201. 3, 284, ¶ 51. — Οὐκ ἄρα ἔτι μαχεῖται, [he will not then fight more] then he will never fight. — 25. ἀληθεύσης, § 603. β.

XII.

a. REVIEW. Vowels and their Euphonic Changes. ¶ 3. I.; §§ 24–48
b. Affixes of the Third Declension. ¶ 5; § 100.

c. In the genitive *γυνές*, what is the *affix*? What is then the *root*? What is the *characteristic*? To which class of nouns of Dec. III. does it then belong (§ 100)? As it is masculine, what affix is added to the root to form the nominative singular? What is added to form the *dative* plural? What do *γέν-*s and *γυν-*s become, by § 51?

d. Mutes of Dec. III.—Labials and Palatals. ¶ 11. 1, 2; § 101.

e. In the genitive *ταιδός* (masc. and fem.), what are the affix and root? What do the theme (nom. sing.) *ταιδ-*s and the dat. pl. *ταιδ-σι* become, by § 55? As the voc. sing. has no affix (¶¶ 4. v., 5), what would be its form without euphonic change? What does *ταιδ* become, by § 63. 1?

f. The Linguals *ταις* and *ταιξ*. ¶ 11. 3; § 102.]

1. L. 28. Εἶχον, *they had*. — 29. *γυνή*, § 101. γ. — 30. *ἔπειτεν*, 1 aor. of *πείθω*. — [P. 24.] L. 2. *Οτε . . νύκτες*, and when these things [were] had taken place, it was almost midnight, § 456. How is the theme *νύξ* obtained from the root *νυκτ-*?

[g. As *χάρις*, *-τος*, is a barytone (i. e. has no accent on the last syllable, § 725), how many forms of the accusative singular has it (§ 102. γ)? What does the old acc. *χάριτ-*s become, by § 63. n.? Decline *χάρις* (¶ 11).]

2. L. 4. *Δαρείον καὶ Π.*, R. vi., § 355. How many forms has *Παρύστατις* in the acc. sing.? What are they? — 5. *πρεσβύτερος μὲν Α.*, [elder on the one hand] the elder A.

[a. In the genitive *σώματος* (neut.), what are the affix and root? What would be the theme without euphonic change? What law of euphony forbids this form? What does it then become (§§ 63. 1, 103)?

Decline *σώμα*, *φῶς*, and *ἀγνε* (¶ 11), explaining their euphonic changes; and also the adjective *ιδχαῖς* (¶ 17, § 130), which drops *ε* in the 'nom. neut.]

3. L. 8. *Ἐπλεον . . καλῷ, they sailed through a day and a night with a fair wind*, δύ 439, 415. — 9. *ἐπελιπεν*, 2 aor. of *ἐπιλείπω*. — 12. *δόρατα*, δύ 103. n. — *Τὸ γὰρ ἐπίχαρι* (δύ 449. a) *οὐκ εἰχεν*, *for [the pleasing he had not] he had nothing pleasing in manner*.

4. L. 14. *οἱ . . μὲν* (δύ 490. r.) . . *πραγμάτων* (δύ 347), *some with trouble, and others without*. — 16. *εὐτύχησαν* (δύ 193. iii.) . . *εὐτύχημα*, δύ 431. — *συνεβόων*, from *συμβοάω*. — 17. *συνελέγοντο*, from *συλλέγω*. — *ηγκτός*, δύ 378.

XIII.

[a. Future and Aorist, Active and Middle, of Liquid Verbs. § 56; ¶ 41.]

1. L. 19. *Σπονδὰς ἡ πολεμον ἀπαγγελῶ*; *Shall I report peace or war?* — *ἔμεινε* (ε-μεν-σε, δύ 56), 1 aor. of *μένω*. — 23. *Οὐκ . . ὀπλίτας*, *they did not wait for the heavy-armed*.

[b. In the genitive *λιμίνος* (masc.), what are the affix and root? What would be the theme without euphonic change? What does it become, by §§ 57. 3, 105. 1? What is the dative plural (§ 57. 4)?

c. Decline *λιμένι*, *δαιρόν*, *θέρη*, and *βάτως* (¶ 12), and also *ἀρρέν* (¶ 17), explaining their euphonic changes.]

2. L. 24. *Καὶ . . Θράκης, and they disembark [into] at the harbour of Calpe, [somehow at the middle] about the middle of Thrace*. — 25. *γελῶτε*. What is the acc. sing. of this noun (§ 102. γ)? — 27. *τοῦ μηρός*, δύ 378, 470. n. — *οἴστει*, fut. of *φέρω*, δύ 301. 6. — 29. *Ὑμῶν . . δώσω* (fut. of *δίδωμι*), *and of you [the] Greeks, I will even give to each one a golden crown*.

3. [P. 25.] L. 1. *ἀπώλοντο*, 2 aor. of *ἀπόλλυμι*, δύ 295. — 2. *Ὕγειμόντα . . Κ.*, δύ 436. — 5. *χείρ* (roots *χειρ-* and *χερ-*, δύ 123. γ, ¶ 12) *ἡ δεξιά*, δύ 486. γ. — 6. *τουτούνι*, δύ 150. γ, ¶ 24. — 7. *κέρωσ*, δύ 104, ¶ 11. — 8. *διέταξεν* (*δια-έ-ταγ-σεν*), 1 aor. of *διατάττω*, δύ 274. γ, 70. 1.

[d. The Syncopated Liquids *πανάρη*, *ἀνήρ*, and *μάτηρ*. ¶ 12; §§ 106, 64. 2.]

4. L. 10. *ὑπῆρχε* (from *ὑπάρχω*) *τῷ Κ.*, δύ 403. — *ἀνδρες*, δύ 443. β. — 11. *γείτων οἰκῶ τῇ Ἑλλάδι*, *I dwell a neighbour to Greece*, δύ 399. — *λέγεται* 'Α. *ἐκδέιραι* (1 aor. of *ἐκδέρω*) M., δύ 551. — 12. *Ζῆ*, δύ 33. a. — 13. *ὑπέσχετο*, from *ὑποσχέματα*.

[e. How are the themes *ἱσ-* (¶ 12) and *ἱτ-* (¶ 21) obtained from the roots *ἱη-* and *ἱτ-*? §§ 58, 105.]

-f. Decline *ἱσίς*, *ἱτίς* (which has a feminine from another root, § 137. β), and its compound *οὐδίσις* (¶ 21).

g. Decline *τίσσαις*. ¶ 21; §§ 59. 8, 70. 1.

a. Decline *τις*, which has also irregular forms in the gen. and dat. sing. and in the neut. pl. ¶ 24. B; §§ 105. β, 152. See §§ 517, 518.]

5. L. 16. *τώ*, § 133. *γ*, *δ*. — 18. *πυρός*, § 108. For a plur of Dec. II., see § 124. *β*. — 20. *Οὐδεὶς ἡμάρτανεν ἄνδρός*, *no one* [missed] *failed of hitting a man*, § 347. — 21. *Μηδεῖς*. Why is this used rather than *οὐδεῖς*? — *Ηδικήσαμεν τούτον οὐδέν*, *we have [wronged this man nothing] done this man no wrong*, § 435.

[i. The Interrogative *τις*, and the Relative Indefinite *τιςτις*. ¶ 24. F §§ 152. 2, 153, 519 f, 535 f, 539.]

6. L. 23. *ὅστις οὐ βούλεται*, [who does not wish] *that he does not wish*, § 531. — 24. *Πρὶν δῆλον εἴναι* (§ 657. n. 2), *οὐ τι* (§ 16. 2) . . *ἀποκρινοῦνται*, § 535. — 27. *ἄλλων*, § 347. — 28. *τάδε*, § 513. 1 — *Εἰπὲ* (§ 747. c) . . *πορείας*, § 536.

7. L. 29. *Λέξατε . . ἔχετε*, § 536. — 32. *συμβούλευσον . . χρόνον*, [advise us whatever seems] *give us that advice, which seems to you to be most appropriate and useful, and which will bring you honor in coming time*. — [P. 26.] 2. *Οὐτι δὲ ποιήσοι, but what he would do*, § 608. — *Οτφ δοκεῖ ταῦτα, to whomsoever these things seem best*.

[j. Declension of Comparatives in *-ων* (paradigm *μιζων*). § 107; ¶ 17.]

8. L. 4. *ἄλλο ὄρα βέλτιον*, *sees* [another thing better] *another course which is better*. — 5. *πέντε καὶ εἴκοσι*, § 140. 1. — 7. *Κακλούς . . ήμᾶς*, *they are worse towards us*.

XIV.

[a. REVIEW. Comparison of Adjectives and Adverbs. §§ 155-163, 460-466.

b. In the genitive *λίστρες* (masc.), what are the affix and root? What would be the theme without euphonic change? In *λίστρ-ες*, what becomes of *τ*? What then becomes of *ε* (§§ 57, 109)? What does the dat. pl. *λίστρ-ες* become (§§ 55, 58)? Why does *λίστρ* become *λίστ* in the voc.? Decline *λίστων* (¶ 18).

c. Decline *ἄδεν*, *γίγαντος*, and *Ξενοφῶν* (¶ 13), explaining their euphonic changes.]

1. L. 8. *πόδας*, ¶ 11, § 112. *α.* — 9. *ἀρχοντα — σύνδειπνου*, § 434.

[d. Feminine of Adjectives of Dec. III. and I. § 132.

e. Decline *πᾶς* (¶ 19), explaining its euphonic changes.]

2. L. 11. *Πάντες οἱ*, § 472. *α.* — 12. *ἔορτῆς*, § 367. — 14. *οὐδὲ ἄλλο οὐδὲν δένδρον*, [nor no other tree] *nor yet any tree*, §§ 457. ε 664. *α.* — *ψιλὴ . . χώρα*, § 472. *α.*

[f. Decline the Particles *βουλεύων*, *λιπών*, and *ἀξεῖ* (¶ 22), explaining their euphonic changes. See § 133. 1, n.]

3. L. 15. *λαβών*, [having taken] *taking*, § 631. — 17. *ὅτι . . στιν*, *that being a Greek, he is such a coward*. — 18. *παρὼν ἐνύγχανεν*, § 633. — 19. *ἄλλοτε καὶ ἄλλοτε*, § 542. *γ.* — 21. *ἄμα ηλίφ*

δύοντι, [at the same time with the sun setting] *at sunset*, §§ 390 485. a.

4. L. 25. Κύρος . . M., § 631. — 27. Καὶ ὅς, § 491. R. — δεῖται, *entreats him*. — 28. λαγῶς ὥχετο θηράσων, *had gone to hunt hares*, §§ 579. ζ, 583. a, 635. — Ἐξεπλεῖ, from ἐκπλέω.

5. [P. 27.] L. 1. αὐτοῦ, § 379. a. — 3. ἐν . . Ἀσίᾳ, *in the Thrace which is in Asia*, a part of Asia Minor, so called from its having been settled by Thracians. — 4. ἀρξαμένη . . Ἡρακλείας (§ 394), *and this Thrace [is having begun from the mouth of the P. as far as H.] beginning at the mouth of the Pontus, extends as far as Heraclea*. — 5. ἐπὶ . . εἰσπλέοντι, § 410.

[g. Decline τιμάων and φαῦν, (uncontracted φαίνω, § 56), applying the rules of contraction. ¶ 22.]

6. L. 7. Νικῶν τυγχάνει, *he happens [conquering] to be victor*, § 633. — Ξενοφῶντι, § 652. β, 1. — 9. τῶν . . ἐστίν, § 390. — 11. ἐροῦντα (¶ 53, § 301. 7) . . χρόκου, *to say, that he wished to have an interview with him*. — 12. ὡς ἀποκτενῶν, § 583. a.

7. L. 14. τὸν . . Α., § 474. — 15. Τὸν . . στρατηγοί, *but [during the before time] previously the generals did every thing [from the prevailing opinion] according to the vote of the majority*, § 447. β.

8. L. 17. ὁ τι ἀν δέη [sc. πάσχειν], πείσομαι (fut. of πάσχω), *I will suffer, whatever [it may be necessary to suffer] may be necessary*. How is πείσομαι formed from the root πενθ- (§§ 58, 281. ε)? The fut. of πάσχω must be carefully distinguished from the fut. mid. of πειθω, which has the same form (Less. XI. 4). — 18. σπείσασθαι (ιπένθσασθαι), from σπένδω. Show how this form is obtained.

XV.

[a. Decline the Pures θύς, θύεις, κίς, εῖς, and ἰχθύς (¶ 14), observing the contractions which occur. See §§ 34, 84, 114. 2, 115. 2.]

1. L. 19. τοῦ Συρίας ἀρξαντος, *who had ruled over Syria*, §§ 469. 1, 636. — 20. προτέρα (§ 457. a) Κύρου (§ 351) πέντε ἡμέραις (§ 419), *[sooner than C. by five days] five days before Cyrus*. — 21. Ἐτυχε (from τυγχάνω) δὲ διὰ μέσον (§ 456) . . Σελινοῦς, *and there happened to be flowing through the midst of the estate (Xenophon's at Scillus) a river Selinus*. Σελινοῦς is contracted from Σελινόεις; properly an adjective signifying *abounding in parsley*. See § 109. 2, and also Ὁποῦς (¶ 13). — 24. ἐν ἀμφοτέροις, *in both the rivers named Selinus*.

[b. Special Law of Greek Declension. § 110 f.

c. Change of -ις to -εις, &c. § 116.

d. Decline ιπτασίς, πῆχυς, and Σώκρατης, showing how all their forms are obtained. ¶ 14; §§ 111. 1, 113 - 116.]

2. L. 27. ὡς βασιλέα, §§ 662. a, 485. a. — [P. 28.] L. 1. Σφενδοντρῶν, § 357. β. — τὴν ταχίστην [sc. ὁδόν], *[the quickest way] forthwith*, § 440.

3. L. 4. *περὶ πλήθουσαν ἀγοράν*, *about the time of full market, the latter part of the forenoon.* — 5. *Τισταφέρους*. This noun is o. both the first and the third declensions (§ 124. a). The usual forms are, N. Τισταφέρης, G. -ρους, D. -ρει, A. -ρην, V. -ρη. — 6. *ἥν δὲ αὐτῶν Φ. εἰς Ἑλλην*, [but there was of them P. one Greek] *but one of them was a Greek, Phainus.* The construction is here changed from apposition to the form of a distinct sentence. — 7. *ἐντίμως ἔχων* (== *ἐντίμος ὁν*, § 555. a), [having himself in a condition of honor] *to be held in honor.* — 8. *ἡγεμόνι*, § 472. a. — 'Ηρακλεῖ, § 115. 3, ¶ 14. — 12. *πρέσβεις*, §§ 111. 1, 136. a.

[e. Decline *πόλις*, explaining its forms. ¶ 14; §§ 111. 2, 113. 1, 114. 2, 115. 2, 116. a, b.]

4. L. 14. *πόλιν οἰκουμένην*, *an inhabited city, as some of the cities upon the route of Cyrus were desert.* — 15. *Μίδου*, § 390. — 16. *κεράσας*, 1 aor. of *κεράννυμι*, § 293.

5. L. 18. *ἀπέπεμπτε . . βασιλεῖ*, *sent to the king the tribute accruing.* — 19. *ῶν*, for *δε*, § 526. — 20. *αὐτη*, § 473, n. — *τοῖς αθροίζειν*, §§ 395. a, 620, 622.

[f. Decline *τῆς χρονίας* and *δέοντος*, explaining their forms. ¶ 14. β; §§ 113. 2, 115. 1, 116. a.]

6. L. 25. *Τέλος*, § 440.

7. L. 28. *τὸ εὔρος*, sc. *ἥν*. — 30. *ὄνομα, εὔρος*, R. xxii., § 437. — *δύο* (§ 137. γ) *πλέθρων*, § 387. — 31. *διὰ κράτος*, [up to their strength] *with all speed.* — 'Ην . . *ἔτη*, and he was, when he died about fifty years old, § 480. 2. — 33. *ἔτῶν*, § 387. — *ώς*, 662. b.

8. [P. 29.] L. 2. *τούτω*, § 499. — *Τούτων* (§ 652. a) . . *έμερθοτο*, and these no one either sneered at as cowardly in war, or blamed [them] in respect to friendship. — 3. *ἥστην*, § 230. γ. — 4. *ἄμφω*, ¶ 21.

9. L. 5. *βόες*, ¶ 14. Explain its forms (§§ 34, 112. 4, 113. 3, 114. 2 and 3). — *δρυῖθες*, § 123. γ. — 6. *Ἐνι*, a form of *ἐν* (§§ 618 β, 730), used even in the common language with an ellipsis of the substantive verb, §§ 652. ε, 653. ε.

[g. Decline *ιχώρα* and *αἰδώς*, explaining their forms. ¶ 14; §§ 112. 4, β, 113. 3 114. 2, 115. 1, a.]

h. Decline *γείγης* and *ερφής*, explaining their forms. ¶¶ 14, 17; §§ 112. 3, 113. 1, 114. 2, 115. 1.]

11. L. 13. *ἐν τούτῳ* [sc. τῷ χρόνῳ, § 447. a], [in this time] *meanwhile.* — 15. *ἥσαν ἀφανεῖς*, [were out of sight] *had disappeared.* — *διώκει*, § 610. — 16. *κατὰ τοῦ πρανοῦς*, *down the steep*, § 447. γ. — 17. 'Εἰ δὲ τὸ κατεργάζεσθαι [sc. ταῦτα, § 523] *ῶν* (§ 376. ε) *ἐπιθυμοίη* (§§ 205. 2, 606), *to the [accomplishing what he might desire] accomplishment of his desires.* — 18. *διὰ τοῦ ἐπιορκεῖν*, *through [the swearing falsely] perjury.* — 19. *τὸ δὲ ἀπλοῦν . . εἶναι*, §§ 449 a, 400.

[i. Decline ἡδός, explaining its forms. ¶ 19; §§ 112. 3, 113. 1; 114. 2 115. 2, 132. 1.]

12. L. 22. τὸ μὲν στόμα ὥσπερ φρέατος, *the mouth* [as the mouth of a well] *like that of a well*. The part στόμα is in apposition with the whole οἰκίαι, § 333. 5. A more regular construction would have been τὸ μὲν στόμα ἔχονται, *having the mouth*. — 23. ἵπερ ἡμῖσυ, § 658. — 26. πολλοῦ χρόνου, § 378. — τούτου, § 351. — οὐκ, § 652. 1. — 27. ἐπεμψε, § 609. β. A change is here made to the words put by Cyrus into the mouth of the messenger. — 28. οἰς, § 526. a.

13. L. 29. Ἀριθμὸς . . ὁδοῦ, *and the amount of the whole way* travelled by the Greeks in the expedition with Cyrus and in their return. — 33. τρεῖς, ¶ 21.

X VI.

[a. Remarks on the Declension of Pures. §§ 117 - 119.
b. Irregular Nouns. § 122 f.
c. The irregular Adjectives μίγες and πολές. ¶ 20; § 135.]

1. [P. 30.] L. 2. ἐμπλεων, acc. sing. from ἐμπλεως, -ων of Att. Decl. II.

2. L. 8. πλέθρου, § 387. — πραέων, ¶ 20, § 135. — 9. ἀδικεῖσθαι εἴων (from ἔάω), *did not permit any one to injure them*, § 627. 3. — οὐδὲ τὰς περιστεράς, sc. ἀδικεῖν εἴων.

3. L. 12. σοὶ . . γενέσθαι, *it is in your power*, X., *to become a man* (a great man), §§ 408, 527. a. — 13. Ἐχεις . . τοσούτους, § 660. a. The omission of the conjunctions (*asyndeton*) increases greatly the vicinity of the expression. — 15. ὄντος, from ὄντημι, § 284.

4. L. 16. πυρά, 124. β. — 17. κύκλῳ, [in a circle, § 418] *round*. — δρέων, uncontracted form, § 115. 2. — ὑδωρ . . οὐρανοῦ, [there was much water from heaven] *much rain fell*. — 18. Στρατοπέδενομένων δὲ αὐτῶν, *and [they being encamped] while they are encamped*, R. XXXII., § 638.

5. L. 20. σῶι, § 135. — 21. τοῖς . . χιόνος, *a protection to the eyes from the snow*, §§ 347, 403. — 22. μέλαν, ¶ 19. Explain its forms (§§ 105, 132. 2). — 23. Διτ, ¶ 16. — Γλοῦν, ¶ 16, § 126. 2. — 25. Μάσκα (also accented Μασκᾶ), § 126. 2, 562.

6. L. 29. Κύρῳ παρῆσαν, [were present to C.] *came to the aid of Cyrus*, § 652. 1. — 30. νῆσος, from νᾶς, ¶ 14, §§ 34. a, 114, 121. 6. — ἐπ' αὐταῖς ναύαρχος, *as admiral over them*. — [P. 31.] L. 1. νᾶς ἔτέρας Κύρου, *other ships belonging to Cyrus*. — 2. ἐπολιόρκει, — συνεπολέμει. The subject of these verbs is a pronoun referring to Tamos; while αὐτῶν refers to Tissaphernes.

X VII.

[a. History of Greek Declension. §§ 83 - 91, 141, 143; ¶ 6.
b. Use of the Numbers and Cases. §§ 335 - 341.]

c. The Affixes of the Aorist and Future Passive. ¶ 30; §§ 198, 199. See ¶ 31.

d. The Aorist and Future Passive of *βουλιέων*. ¶ 35.]

1. L. 10. *τὴν τῶν Μ.*, sc. *χώραν*, §§ 385, 447. β. — 11. *Τούτῳ τι*, §§ 572, 431. a.

2. L. 16. *Κατεπέμφθη* (*κατα-ε-πέμπ-θη*), § 52. 1. — 18. *ἔλήφθησαν* (*ἐ-λήβ-θησαν*), from *λαμβάνω*.

3. L. 20. *ὑπηρέται παντὸς ἔργου*, *assistants [of] in every work*. — 21. *Κύρῳ ἐλέχθησαν* (*ἐ-λέγ-θησαν*, § 52. 2) *γενέσθαι*, [were said to be to C.] *Cyrus was said to have*, § 408. — *πραχθήσεται* (*πραγθήσεται*), from *πράττω*, ¶ 38, § 273. — 23. *ἐπὶ τεττάρων*, § 137. ε.

4. L. 28. *Τούτοις ἥσθη* (*ἐ-ήδ-θη*, § 52. 3), § 406. — *τούτων*, § 375. — 29. *Ὕναγκάσθην* (*ἐ-αναγκάδ-θην*), § 273. n. 2. — *αὐτοῖς*, § 404. δ.

5. L. 31. *δεηθῆναι*, § 222. 3. — *ἐπιδεῖξαι*, aor. of *ἐπιδείκνυμ*. — [P. 32.] L. 1. *ἀποστάσαι*, § 219. — 2. *μὴ κυκλωθεῖν* (§ 218), §§ 601. γ, 602. 2. — 3. *ὅτι αὐτῷ μέλοι*, §§ 407. i, 546. — 4. *ὅπως καλῶς ἔχοι*, *that [it should have itself well] all should be well*, §§ 546, 555, 601. γ. — *κατεκαύθη*, from *κατακαίω*, § 267. 3.

6. L. 5. *Δείσαντες*, ¶ 58. 2, § 282. — *ἀποκλεισθείσαν*, § 221, — 6. *Ἀναμνήσθητε*, aor. pass. of *ἀναμνήσκω*, §§ 221. a, 285. — *ἐν πολοις τισὶ πράγμασιν*, *in what kind of circumstances*, § 517. — 7. *Τότε δὴ καὶ ἐγνώσθη* (from *γεγνώσκω*), [then now also] *then it was at once perceived*.

7. L. 9. *ἡχθέσθη*, § 222. a. — 10. *ἐκβληθεῖη*, § 223. — 11. *ἀνήχθησαν* (*ἀνα-ε-άγ-θησαν*), from *ἀνάγω*. — *ἀποτμηθέντες* (from *ἀποτέμνω*, § 277. β) *τὰς κεφαλάς*, § 437.

8. L. 13. *παραδοθήσεται*, from *παραδίδωμ*. — *Καὶ . . συσταθησόμενος* (from *συνίστημι*), *and also, when he was setting forth from Ephesus to be presented to Cyrus*. — 15. *ἔαντῷ* (§§ 410, 504) *δεξιών* (§ 457. β), [on the right to himself] *on his right*.

9. L. 16. *ἔφαντσαν*, ¶ 42, §§ 199. ii., 255. β. — 18. *τὴν λοιπὴν πορείαν* (§ 431. a) . . *χρὴ* (§ 284. 4) *πορευθῆναι*, *whether [it is proper to travel] they should pursue the rest of their way*. — 20. *ὅπως*, *how*. — 21. *ταφεῖσαν*, from *θάπτω*, §§ 272. a, 263.

10. L. 23. *παρεκλήθησαν*, from *παρακαλέω*, § 261. — 26. *Οὐ πολλῷ δὲ ὕστερον*, *and [not later by much] not much after, or soon after*. — *ἀπὸ . . σημείου*, [from] *at the same signal*. — *οἵ τ' ἔνδον*, § 476. — 27. *κατεκόπησαν*, from *κατακόπτω*, § 272. a.

XVIII.

[a. REVIEW. Declension. §§ 72 - 154; ¶¶ 5 - 24.

b. The Reduplication. §§ 190, 191.

c. The Affixes of the Perfect and Pluperfect, in each voice. ¶¶ 29, 30.

d. The Perfect and Pluperfect of *βουλιών*, in each voice. ¶¶ 34, 35.

e. Remarks upon the Complete Tenses. §§ 233 f, 577 f.]

1. L. 28. *τοιαύτα*, § 432. β. — *πεποίηκε*, perf. of *ποιέω*, § 218. In looking for words in the vocabulary, allowance must be made for the reduplication, wherever it occurs. — 29. *ἀνατεθαρρήκαστι* (*ἀναθεθαρρέκαστιν*), § 62. — 30. *ἐπιωρκήκαστι* (*ἐπιο-ορκέκαστι*), § 191. 4. — 31. *έωράκα*, §§ 189. 2, 190. — *οἷμα* (§ 222. 3) *δὲ καὶ οἱ ἄλλοι πάντες* [sc. *ἄσμενοι σε έωράκαστιν*], and, *I think, all the others also.* — [P. 33.] L. 1. *Κύρος . . εύρηκα* (§§ 191. 1, 301. 7), § 522. — 2. *Ἔι . . ἀπολώλεκεν* (§§ 191. 2, 295), § 567. β.

2. L. 4. *Ἀπολελοίπασιν*, ¶ 37, §§ 199. II., 236. 1. — 5. *νικᾶν* *γείται*, [thinks that he conquers] *considers himself victor.* — *ἀπέκτοντιν*, from *ἀποκτείνω*. — 6. *ἔστηκε*, stands, §§ 191. 4, 233. — *γράμματα ἔχοντα*, [having letters] *bearing an inscription.* — 7. *Ἐλληνίδες*, § 134. — 8. *Προγεύεσθε τὴν πρὸς τοὺς ἐναντίους* [sc. ὁδόν, § 431. a] *lead forward* [the way against] *directly against the enemy.* — 9. *ὡς μὴ ἐστήκωμεν* (§ 234. a), *ἐπεὶ ὥφθημεν* (§ 301. 4) . . *πολεμίους*, *so that we may not be standing still* (as if afraid), *[since] now that we have been seen, and have seen the enemy.*

3. L. 14. *διεληλυθέναι*, perf. of *διέρχομαι*, §§ 301. 3, 191. 2. — *ἐνέτυχον* *ἥδη*, *they already* [happened upon] *fell in with.*

[f. Decline *ιδός*, explaining its forms. ¶¶ 22. 7, 58. 1; §§ 103, 112. a, 132. 1, a, 301. 4. n. 2.]

4. L. 15. *τεθνηκότα*, *dead*, from *θνήσκω*, § 281. — 16. *οὐδὲ* . . *Ἐλεγεν*; *nor did any one* [knowing] *from knowledge say how he died.* — 19. *πεποικώς εἴη*, §§ 234, 611. 2. — 21. *ἥσθετο . . ήν*, § 614. a. — 22. *Πάντες δὲ φόντο ἀπολωλέναι* (from *ἀπόλλυμι*), *ώς ἐαλωκύνιας* (from *ἀλίσκομαι*, §§ 301. 1, 198. 2) *τῆς πολεως*, *and they all thought they were lost*, [as they would be, the city having been taken] *as though the city had been taken by an enemy, or inasmuch as* (in their opinion) *the city was taken*, § 640. — 23. *είκός* [sc. *ἐστι*], *it is probable.*

5. L. 25. *Εδήφεσαν* (*λε-λήθ-κεσαν*), §§ 61, 191. 1. — 26. *ειστήκει* (*έ-ε-στά-κει*), a second form of the plup. of *ἰστημι*, in which the augment is prefixed to the reduplication, §§ 189. 3, 233. — 27. *τετελευτήκει*, § 194. 1. — *φάρμακον πιών* (from *πίνω*, § 278), *πυρέττων*, [having drank a drug, being in a fever] *through the effect of medicine taken for a fever.* — 28. *τὰ δὲ ἐκείνου*, § 477. a. — 29. *ἡλάκει*, from *ἀλίσκομαι*. — 30. *εἰώθει*, §§ 236. c, 297. — 31. *Χιτωνίσκους δὲ ἐνεδεδύκεσαν* (from *ἐνδύνω*, § 278. γ) *ὑπὲρ γονάτων* (§ 103. n.), *and they [had put on] wore small tunics* [above their knees] *not reaching below the knee.*

[g. Formation of the Tenses. ¶ 28 (see ¶ 4. n.). Apply this table in parsing verbs, until it becomes perfectly familiar.]

6. L. 32. *Πάνθ'* (for *πάντα*, § 65) *ἡμῖν* *πεποίηται*, § 417. — [P. 34.] L. 1. *οὐδὲ . . μέμνησαι* (§ 233), *not even* [seeing know] *understand what you see, nor* [hearing remember] *remember what you hear.* — 2. *"Οπως . . ἄνδρες*, § 602. 3. — *ᾶξιοι τῆς ἐλευθερίας*

(R. XII, § 374. β), ἡς (§ 526) κέκτησθε (§ 234. β), *worthy of the freedom which you [have acquired] enjoy*. — 5. οὐ . . . τυχεῖν, *for it is no. possible to attain this in any other way*.

7. L. 7. Ὀμολογεῖς . . . γεγενῆσθαι (from γίγνομαι), § 627. a. — 10. διὰ τὸ διεσπάρθαι (δια-ε-σπάρ-θαι, § 60; from διασπεῖρω. §§ 259. a, 268) αὐτῷ (§ 412) τὸ στράτευμα, *on account of [the army having been dispersed for him] the dispersion of his army*.

8. L. 11. Παρυσάτιδος, § 390. — 12. εἰς ζώνην δεδομέναι (from δίδωμι), *having been given for the girdle*, i. e. in accordance with a Persian custom, their income was appropriated to supplying the queen-mother with girdles. — 14. τεταγμένος, from τάττω. — 16. Κ. πεπτωκότα (from πίπτω, §§ 286, 236. a), *that C. had fallen*, § 633. — ἔφυγεν, from φεύγω, § 270. 9. — 17. ἔζενυμένην (from ζεύγνυμ, § 294) πλοῖοις (§ 416. 1) . . . ἑπτά, *[connected by 37 boats] composed of thirty-seven boats connected together*.

i. Connecting Vowels and Flexible Endings of Conjugation. §§ 202 215; ¶ 31.

i. Analyze the Affixes which have been learned in ¶¶ 29, 30, distinguishing in each the Tense-Sign, Connecting Vowel, and Flexible Ending (so far as they exist). Write the Affixes as analyzed, separating the elements by hyphens, and verify the work by comparing ¶ 31.

j. Analyze the Forms of Verbs which occur in reading, distinguishing the following elements, where they exist — 1. the Preposition with which the Verb is compounded; 2. the Augment; 3. the Reduplication; 4. the Root, distinguishing all the additions made to the original root; 5. Letters inserted between the root and affix; 6. the Tense-Sign; 7. the Connecting Vowel; 8. the Flexible Ending; and 9. *paragogic*. In Participles, the Flexible Ending of Conjugation may still further be resolved into (a) the Addition to form the Root of Declension; (b) the Connecting Vowel of Declension; and (c) the Flexible Ending of Declension (§ 133. 1. n.). Continue this analysis until it becomes perfectly familiar.]

9. L. 19. ἀμφότερα (§ 472. a) τὰ δῶρα (¶ 11, § 33. γ) τετρυπημένον (τε-τρυπα-μέν-ο-ν), *[bored as to both his ears] having both his ears bored*, § 437. — 20. ἔδειξε (ἔ-δεικ-σ-α-τ, §§ 203. β, 211), from δεῖκνυμ. — συντετριμμένος (συν-τε-τριβ-μέν-ο-νς, §§ 34, 53), from συντρίβω. — 22. κατειλημμένω (κατα-ει-ληθ-μέν-ο-ι), from καταλαμβάνω. — 23. διεξεῦχθαι (δια-ε-ζεῦγ-θαι, §§ 60, 52), from διαζεύγνυμ.

10. L. 25. ἥχθοσαν (ἐ-άγ-θε-σαν, § 199), from ἥχω. — 26. ἥσθηται (ἀ-αἰσθ-η-νται, § 222. 1), from αἰσθάνομαι. — ὄντος Ἐλληνικοῦ, *[being Greek] composed of Greeks*.

11. L. 32. προβάτων ἔνεκα, R. XI., §§ 372. γ, 674. 3. — ἀποδειγμένοι ἥσταν (§§ 53, 213. 2), perf. mid., *had expressed their opinion*, § 558. — [P. 35.] L. 1. ἐκέκλειντο (ἐ-κέ-κλει-ντο), *were kept closed*, § 577.

12. L. 3. διέπλευσαν (δια-έ-πλει-σ-α-ντ), § 220. — 5. του . . . γεγραφότος, *who painted the Dreams in the Lycéum*. — 6. ἐσέσωστο ἐ-σ-ε-σω-σ-το, § 221. a), from σώζω, § 282.

13. L. 8. ἀμα ταῦτα ποιούντων (*ποιε-ό-ντ-ων*) ἡμῶν, [at the same time, we doing these things, § 638] *as soon as we do this*, § 616. a. — 9. ἀφεστήξει (from ἀφίστημι, § 239) . . . λελείψεται (λε-λείπ-σ-ε-ται), § 582. — *Eἰ γάρ τινα ἀλλήλοις μάχην συνάψετε, νομίζετε, for if you [shall join any battle] engage in any battle with each other, consider.* — 11. κατακεκόψεσθαι, § 582. •

XIX.

[a. REVIEW. Consonants and their Euphonic Changes. ¶ 3. II., §§ 49 — 7.]

b. The Nude Affixes of the Present and Imperfect, in each voice. ¶¶ 29, 30.

c. Verbs in -μι. § 224 f.]

1. L. 12. ἵστανται (*ἱ-στα-νται*), ¶ 48, §§ 283. c, 284. — 13 ἐπίστασθε, indicative. — 14. φέρει, [carries] *blows*. — 16. φημί (*φα-μί*, §§ 209, 224. 1, 284. R.), ¶ 53, § 301. 7. — 17. αὐτός, § 627. a. — *Ἄμα δὲ τῇ ἡμέρᾳ, and [at the same time with the day] at day-break*, § 399. — 18. συνελθόντες, from συνέρχομαι. — 19. οὐτε ἀλλον πέμποι (§ 608) σημανούντα (§ 583. a), δ τι χρή (§ 284. 4) ποιεῖν, *neither sent another to signify what they must do*.

2. L. 21. στρατιωτῶν — τις, § 362. B. — 22. ἵστοι (*ἱ-ε-στ*, ¶ 54, §§ 211, 224. 1, 229, 284) τῇ ἀξίνῃ (§ 416. 1), *lets fly with his axe, throws his axe at C.* — 23. σωφρονήτε, § 603. B. — τοῦτο, (§ 435) ῥάντρια (*ῥὰ ἐναντία*, § 39. n. 1) . . . ποιούστοι (§ 546), [you will do to him the things contrary than they do to dogs] *you will treat him in a manner the reverse of that in which they treat dogs.* — 24. τὰς μὲν ἡμέρας (§ 439) διδάσσοι (δί-δε-νται, §§ 58, 284; cf. τιθέασι, ¶ 50), *they tie up [through the days] by day.* — ἀφιᾶστι (*ἀπο-ἱ-ε-νται*, § 229. b).

3. L. 27. Διδώστι (δί-δο-στι), ¶ 51, § 284. — 28. παραδιδόστων (*παρα-δί-δο-ντο-ν*), § 58.

4. L. 23. συμμιγνύāστοι (*συν-μίγ-νη-νστ-ον*), § 294; cf. δεικνύāστι, ¶ 52. — 30. ἀποκτιννύāστι, § 295. — 31. δεικνύουστι, § 225. R. — *Τοῦτο . . . τις*, § 638. — [P. 36.] L. 2. τὸν θέον, *the god, who was supposed to have caused the sneezing as an omen of good.*

5. L. 3. ἐπιάστων (*ἐπί-ι-νστ-ον*, § 58. a), *they will advance*, ¶ 56, §§ 224, 231. — 4. ἀπίμεν (*ἀπό-ι-μεν*) . . . ἐπικρατεῖας, *we shall depart hence out of the power of these men.* — 5. εἴσειστι, § 224. 1.

[d. Formation of Words. §§ 302 — 316; ¶ 62. A, B.]

6. L. 6. ψιλὴν . . . κεφαλὴν, § 472. a. — εἰς τὴν μάχην καθίστατο, *stationed himself for the battle.* — 8. ὡς ἐδύναντο τάχιστα, *as fast as they could*, § 525. a. — Ἐκ τούτου, [from] *upon this.* — ἐσταλμένος (from στελλω, § 277. a) . . . καλλιστα, *arrayed for war as handsomely as [he could array himself]* *was in his power.* — 10. ἔφη, (*ἔ-φα-τ*, §§ 211, 224. 1), *said he*, ¶ 53. — τί (§ 432. 3) ἀντιτετάχαται (*ἀντι-τέ-ταγ-νται*, § 213. 2, R.), *why they are drawn up against us.* — 11. ἔφησθα, § 182 II. — 12. ἐπήρετο (*ἐπι-ε-έρ-ε-το*), § 298.

— 15. δὸς ἔφη [sc. ἀληθῆ ταῦτ' εἶναι], and he said [that they were true] γε, § 624. β. — οὐκ ἔφη, § 616. b.

[e. Formation of Words (continued). §§ 317–328; §§ 62, 63. Apply the rules of derivation and composition in explaining the forms and significance of words until they become perfectly familiar. In this way, the labor of learning the language will be greatly diminished.]

7. L. 14. ἐπειθεντο (ἐπι-ε-θι-θε-ντο, § 62), ¶ 50, § 284. — τοῖς καταβαίνοντις (κατα-βα-ίν-ο-ντ-σι, § 278), those who were descending, §§ 636, 215. 2. — 15. δεδοκότες, ¶ 58, §§ 282, 236. a. — 16. ἵεντο, ὥσπερ ἀν δράμοι (301. 5) περὶ νίκης, they [threw themselves, rushed forward, as one would run for] victory a prize (as one would run if he were running for a prize, § 604. β). — 18. λαμβάνειν, [to take] permission to take. — ἐδίδον, § 225. — 19. ἐδίδοτο λέγειν (§§ 548. β, 620. a) τῷ βουλομένῳ (§ 636), [it was given to speak] permission to speak was given to any one who wished.

8. L. 20. ἐπεδείκνυσαν (ἐπι-ε-δείκ-νυ-σαν), ¶ 52, § 294. — 22. νόμῳ τῷ ἀδοντες, singing [with] a certain tune. — 23. ἐπήγγυο, § 294. — 24. ἀπήγει, ὥτε, ¶ 56, § 231. b, 237.

9. L. 26. Οἱ δὲ πολέμοι, ὡς ἥρξαντο (ἐ-άρχ-σ-α-ντο) θεῖν, οὐκέτι ἔστησαν (ἔ-στα-σαν, §§ 224. 2, 257. β), and the enemy, when they (the Grecian targeteers) began to run to the assault, no longer [stood] held their ground. — 27. ἀμα . . ἀνέστη, § 616. 3. — 28. ἀνέβη, §§ 227, 278, ¶ 57. — 30. πολλῶν καὶ (§ 655. 6) ἀγαθῶν γεμούσας, [full of many and good things] abundantly supplied with excellent provisions. — 31. λατροὺς κατέστησαν (1 aor., § 257. β) ὀκτώ, they appointed eight surgeons. — 32. τετρωμένοι, from τιτρωσκω, § 285.

[f. REVIEW. Greek Characters. §§ 1–3; §§ 10–23.]

10. [P. 37.] L. 1. ἔθεντο (¶ 50) τὰ ὅπλα, [put their arms] stood in arms (a military phrase). — 3. παρέδοσαν, § 224. 2. E. — 4. ἔγρασαν, ¶ 57, § 285. Why must this 2 aor. have the nude form? — 5. ηλωσα — ἔάλω, §§ 301. 1, 189. 2. — 7. ἐνέδυ, ¶ 57, § 278.

11. L. 10. ἐπιστάσθωσαν, ὅτι οὐτε ἀποδεδράκασιν (§ 285), οἶδα (¶ 58, § 301. 4) γιλρ δη οἰχονται (§ 579. ζ). οὐτε ἀποπεφεύγασιν, let them know that they have neither escaped by concealment, for I know whither they have gone; nor have they fled beyond my reach. — 12. θοτε ἐλεῖν (§ 301. 1), § 628.

[g. REVIEW. Quantity. §§ 675–693.]

12. L. 14. σέσωσται, § 549. a. — 15. διαθέμενοι διάδοτε, having disposed of them by sale, make distribution of the proceeds. — 16. Ἰθ (¶ 56, § 210. 2) δὴ, ἀναμνήσθητι (ἀνα-μνά-σ-θ-ε-θι, §§ 62. 3, 221. a), . . καταστρεψάμενος ἔχεις (§ 637), come now (or well then), call to mind, how great an object you then deemed it to obtain what [now having subdued you hold] you have now conquered and possess. — 18. ἀπιτε, imperative, ¶ 56. — 19. κελεύσω. In what mode and tense is this (§ 606)? — πάρεστε (παρά-ε-σ-τε, § 230. β), imperative — ιόντων, § 208. 2.

[a. Accent. §§ 722 – 733.]

i. What words in paragraph 12 are accented as far back as possible?
j. In reading paragraphs 13 and 14, observe the illustrations which occur of the rules of accent already learned.]

13. L. 23. *τελευτῶν ἔχαλέπαινεν*, [closing] *at last he became angry*, § 632. — *οἱ . . . οὐ γὰρ* [sc. ἔφασαν, § 661. β] *ἀν δύνασθαι πο-σεούθηναι, and they bade him slay them; for they said that they were not able to proceed.* — 26. *βαρβαρικῷ* [sc. στρατέυματι], § 447. γ.

14. L. 29. *ἀγαγεῖν* (from *ἄγω*), § 194. 3, n. — 30. *Τὴν . . . ἐπιθέναι* (§ 224. 2. ε) *αὐτῷ, he said that he wished to inflict upon him the punishment due.* — 31. *τοὺς φεύγοντας προέσθαι* (¶ 54), *to betray [those fleeing] the exiles.*

[a. Accent (continued). §§ 734 – 750.]

i. Explain the accentuation of all words which occur (so far as determined by general or special rules), until the subject becomes perfectly familiar.]

15. [P. 38.] L. 1. *δοῦναι*, § 224. 2. ε. — “*Ωστε . . . παιδείαν, so that it is time for you also to exhibit your training.* — 2. *κήρυξ λέναι* (§§ 208. 2, 746. a), *to go as herald.* — 3. *ἀπεκτονώς*, § 747. a. — *Αὐτὸς . . . λέναι, but he said that he should not himself go*, §§ 510. 1, 616. b.

16. L. 4. *Διελέγοντο . . . ἐφ' ἑαυτοῖς, they both talked to themselves, and laughed at (or by) themselves.* — 5. *ἐφιστάμενοι, ὅπου τύχοειν, stopping wherever they happened to be.* — 6. *ῳχοντο ἀπελαύνοντες*, § 637. — 8. *συστάντες ἀθρόοι πον, collecting somewhere in a body.* — 9. *νυκτός*, § 741. — *ἀποδρᾶς* (¶ 57, § 285) *φέρετο, ran off*, § 637.

[n. REVIEW. Syntax. §§ 329 – 344; ¶¶ 65, 66.]

17. L. 10. *Ἐμελέτων . . . μακράν, they practised [to shoot] shooting, sending [up far] high into the air.* — 12. *τὰ πλείστον* (§ 374 β) *ἄξια ἐνθέμενοι, putting on board [the things worth most] their most valuable effects.* — 14. *αὐτοῦ, § 379. a.* — *τὰς . . . θέντας, placing their shields against their knees, ready for action.*

[n. REVIEW. Syntax (continued). — Syntax of the Genitive. §§ 345 – 370.]

18. L. 22. *τάξεων*, § 726. β. — *λόντος*, §§ 208. 2, 749. ε. — 23. *Ὥμερο, §§ 25. 3, 26.* — 24. *εἰς τὴν ἐπιοῦσαν ἥω* (§ 97. 3), *upon the following morning.*

[o. REVIEW. Syntax of the Genitive (continued). §§ 371 – 396.]

p. Make a Table presenting a general view of the various uses of the Genitive, according to their divisions and subdivisions.

REMARK. The similar reduction of other great divisions of Syntax to a tabular form will be found an exercise of great utility.]

19. L. 26. *ἀν τις ταχὺ ἀνιστῆ* (§ 226. 1), *if one rouses them suddenly.* — *ἔστι, § 732. c.* — 29. *οὐ τις ἀν δύνωμαι* (§ 728. 4), *ὑμᾶς ἀγαθὸν* (§ 435) *ποιεῖν, [whatever I may be able, to do you good] to do you whatever good I may be able.* — *Ἐπειψε . . . καὶ κελεύοντι, § 544*

— 31. κελεύοντι φυλάττεσθαι, *they bid you be upon your guard*
 — 32. τῷ πλησίον, *the neighbouring*, § 475.

[q. REVIEW. Syntax of the Dative. §§ 397 – 421.]

20. [P. 39.] L. 2. μὴ (§ 602. 2) οὐκ ἔχω (§ 601. a) . . . οἷς δω [lest] *that I may not have [what I may give to each] enough to bestow upon each one of my friends, if [it should be well] I succeed, but [lest that I may not have friends enough [to whom I may give] upon whom to bestow.* — 6. ὅτι (§ 673. β) πεπράσται (§ 285), § 610. — μὴ ἔκδωτε, § 598. 1.

[r. REVIEW. Syntax of the Accusative and Vocative. §§ 422 – 443.]

21. L. 11. Ταῦτ' ἔγω ζοπευδον, § 432. 3. — 12. δυναίμην (δυνα-ί-μην), § 205. — φθάσαι (§ 278) . . . ὑπερβολήν, *to [anticipate] arrive before the pass should be occupied by the enemy, or to anticipate the seizure of the pass.* — 15. διαβάνειν (δια-βά-ι-εν), §§ 205. 1, 213.

[s. REVIEW. Syntax of the Adjective. §§ 444 – 466.]

22. L. 17. Ὄπως . . . ἄλλοι, *in order that he might [put] produce fear in others also.* — Τέλος, § 440. — 18. προσιστότο, § 226. 3. — 19. Ἐπέδειξεν αὐτὸν (§ 144) . . . εἰ τῷ [= τινι, §§ 152, 732. II.] σπείσατο, *he [exhibited himself, § 425. 4] showed that he [made it to himself, § 558] regarded it of the utmost consequence, if he had made a treaty with any one.* How is the simple indefinite pronoun distinguished from the interrogative, and from like forms of the article? — 20. σύνθοτο, § 226. 3. — 21. ὑπόσχοτο, § 292. — μηδὲν φεύδεσθαι, *[to falsify nothing] in nothing to prove false*

[t. REVIEW. Syntax of the Article. §§ 467 – 493.]

24. L. 28. εἰ ἔδιδον, ἐπὶ τούτῳ δν ἔδιδον, *if he gave, he would give for this end.*

X X.

[a. REVIEW. Syntax of the Pronoun. §§ 494 – 518.]

b. Nude Forms of Second Perfect and Pluperfect. § 237.]

1. [P. 40.] L. 1. ἐφέστασαν (ἐπι-έ-στα-σαν, § 213), ¶ 48, § 237. — 3. καγαθώ, for καὶ ἀγαθώ, §§ 38. 1, 40. β. — τέθνατον, § 237. — 4. ἀνελέσθαι, §§ 301. 1, 746. b.

[c. REVIEW. Syntax of the Pronoun (continued). §§ 519 – 542.]

d. Decline ιττάς, and explain its forms. ¶ 22; §§ 132. β, 179, 237.]

2. L. 9. ὅτι . . . εἴη, *that these were public property.* — τεθνεώ as, § 237.

[e. REVIEW. Agreement of the Verb. §§ 543 – 552. — Use of the Voices. §§ 165, 166, 553 – 564.]

f. Repeat and explain the forms of οὖτα. ¶ 58; §§ 237, 301. 4. π.]

3. L. 13. ιττε, indicative. — 14. Σύνοιδα ἐμαυτῷ (§ 652. a) πάντα (§ 437, or 432) ἐψευσμένος (§ 746. c) αὐτόν, *[I know with myself having deceived him as to all things] I am conscious to myself of having deceived him in every thing.*

[g. REVIEW. Use of the Tenses. ¶ 26; §§ 167, 168, 565-585.]

4. L. 16. *Ίσθι . . ἄν*, § 633. — *οἴει*, § 210. b. — 17. *περιγενέσθαι ἄν*, *could prevail over*, §§ 615. 2, 604. a. — *δυνάμεως*, § 726. 8. — *ἰστε*, imperative. — *αὐτὶ . . πάντων* (§ 741. a), *instead of all things which I have*, §§ 525, 526. a.

[h. REVIEW. Use of the Modes. ¶ 27; §§ 169, 586-600.]

5. L. 23. *ῆδει . . ἔχοι*, § 425. 4. — 24. *τεθηκότα*, § 633. — *Λεδιώς* (¶ 58, §§ 237, 282) . . *ταῦτα*, *fearing lest this should take place*.

[i. REVIEW. Use of the Modes (continued). §§ 601-619.]

6. L. 26. *ποιήσοι*, § 587. 2 — 28. *ἐκάθηντο*, ¶ 59, §§ 192. 3, 275. c.

[j. REVIEW. Use of the Modes (concluded). §§ 620-644.]

7. L. 31. *ἔκειντο*, ¶ 60, § 232. — [P. 41.] L. 1. *ῶσπερ ἔξει* (§ 638), [as we might lie down, it being permitted] *as if it were permitted*, § 640. — *παρῆγγελλεν* — *ὑπομένειν*, *passed the word* (along the line of march) *to halt*.

XXI.

[a. REVIEW. Syntax of the Particle. §§ 645-674.]

b. Verbal in *-τίος*. §§ 314. f, 407. x, 642-644.]

1. L. 3. *σκεπτέον . . εἶναι*, § 642. — 4. *ἔδόκει . . εἶναι*, § 642. — 6. *ὅπῃ δύναντο τάχιστα*, [in what way they could most rapidly] *as rapidly as possible*, § 525. a. — *πρὶν ἂν*, §§ 657. n. 4, 629. 2.

[c. REVIEW. Conjugation. §§ 164-186.]

2. L. 8. *Ἡμῖν . . ποιητέα* [sc. *εἶναι*, § 547], § 407. κ. — *ἐπὶ τοὺς βαρβάρους*, [dependent upon] *in the power of the barbarians*. — 10. *Ἄλλο . . πάντα* (§ 643. a) *ποιητέον* [sc. *ἔστιν*], § 601. β. Cf. *πάντα ποιητέα* above, and observe the freedom with which either the personal or the impersonal form of construction was used. — 11. *λεκτέα*, sc. *ἔστι ταῦτα*.

XXII.

[REVIEW. Conjugation (continued). ¶¶ 28-35; §§ 187-215.]

REMARK. Lessons XXXI. - XXXIV. consist each of a single extract.]

L. 14. *Ἐπει . . ἐγένοντο*, *and when both the libations had been made at a feast given by the Greeks to the ambassadors of Corylas, king of Laphlagonia*. These libations introduced the second part of the feast, which was especially devoted to pleasure. — 15. *πρὸς αὐλόν*, *to the music of a flute*. — 17. *ἔχρωντο*, [used] *flourished*. — 18. *πεπληγέναι*, *to have wounded*. — *ό . . πως*, *and he fell* [somehow] *quite artfully*, so as to imitate the fall of a wounded man. — 22. *ἥν δὲ οὐδὲν πεπονθώς*, *but he* [was having suffered nothing] *had received no harm*, § 637. — 23. *τὴν καρπαίαν καλουμένην*, *the Carpaean so called*, or *the dance called Carpaean* (sc. *δρυχηστιν*). — 28. *ἐν . . αὐλόν*, [in time to the flute] *keeping time with the music of the flute* — 31. *τὰ χεῖρε*; §§ 133. δ, 437.

6 *

XXIII.

[REVIEW. Conjugation (continued). ¶¶ 36 - 52; §§ 216 - 253.]

[P. 42.] L. 1. *τὸ δεῖπνον*, *the supper* given by Seuthes, a Thracian prince, to the Greek generals and captains. — 3. *καὶ . . πόλεως*, *and [if any embassy was present from a city] whatever ambassadors from any city were present*, § 663. 6. — 4. *τὸ . . κύκλῳ*, *[the supper was to them seated in a ring, § 408] they were seated in a ring for the supper*, while the Greeks at this period were accustomed to recline at their meals. — 5. *εἰσηγέχθοσαν* (from *εἰσφέρω*) *πάσιν*, *were brought in for the supply of all*. — 7. *κατὰ τοὺς ξένους*, *beside the guests*. — 10. *κατὰ μικρόν*, *[by little] into small pieces*. — 11. *ὅσον . . καταλιπών*, § 628. — 12. *κατὰ ταῦτα*, *[according to the same things] in like manner*. — 13. *φαγεῖν δεινός*, § 620. — 14. *τὸ μὲν διαρρέπτειν ἐλα* (from *ἐλώ*) *χαίρειν*, *[permitted] bade [the distributing farewell] farewell to all distribution to others*, i. e. entirely neglected it. — 15. *ὅσον τριχοίνικον ἄρτον*, *[a loaf containing as much as three chœnices] a full three-quart loaf*. — 19. *ἔφη*, § 552. — 22. *ἡπιστατο*, § 192. 3.

XXIV.

[REVIEW. Conjugation (concluded). ¶¶ 53 - 61; §§ 254 - 301.]

L. 24. *τούτων — παρημεληκώς*, § 376. 8. — 26. *Τὸν . . ἀποδραῆ*, *for I neither know [from what kind of speed] with what speed any one [fleeing could escape] could escape by flight the [war] hostility of the gods, nor into what darkness he could run for concealment*. — 29. *πάντων*, § 350. — 30. *ἴστοι* used adverbially. — With these noble words of Clearchus to Tissaphernes, we close our extracts.

EXERCISES

III

TRANSLATION FROM ENGLISH INTO GREEK

I.

1. I AM plotting. We plot. You plot^a. You two are plotting^b. They advise^c. We are throwing and striking.^d They two advise. To plot. To strike and throw. Let him advise. Let them advise^e. Do you be plotting. Let them strike and throw. Advise^f. Do you two be throwing and striking. Let us advise^g. Let us strike. You two are plotting. Let us plot. Let them two strike and throw.

2. He says. They wonder. Let him learn to rule. Do not^h delay. You do not delay. He does not advise. Let him not advise. We do not wonder. Let us not wonder. They are not willing to learn. Do not burn. Let them not rule. I do not wish to speak.ⁱ We are learning to teach. If indeed we should advise. But^j let him consider. If he should wish to advise. Let them not arrest.^k

II.

1. Cyrus sends Lycius^l. Chirisophus apprehends Phalinus. Lycius and Phalinus plot against Callimachus. Let us bring stones, and not delay. Thereupon [now] Cyrus wonders. Let the Lacedæmonians rule. O Cyrus, they wonder. I do not wonder, [O] Cyrus.^m

(a) This may be either singular or plural. When the English admits more than a single form in Greek, it will often be useful to write all the forms which are admissible. (b) Dual. (c) Observe carefully in respect to the use of *paragogic*, § 66. (d) § 213. 3. (e) 2 Pers. Sing. or Plur. Imperat. (f) Subj., §§ 597. *β*, 598. 1. (g) Observe carefully the distinction between *οὐ* and *μη*. (h) Use great care in respect to the position of particles, and of other words in connection with them. (i) Arrange this in six different ways. (j) The Greek sign of address *ὦ* is less emphatic than the English *O*, and is hence more frequently used.

2. Cyrus sends vessels. Thence Clearchus advances five day's-marches. O Lacedæmonians, send vessels and money to Cyrus^a. If indeed the sun should rise. They suddenly hear a tumult. Cyrus has no vessels^b. Clearchus, carry back word to Cyrus. Ariæus has indeed no money, but he has five vessels. We bring no money. Do not send vessels. They send no vessels. Let them send no vessels. Thereupon Proxenus burns five vessels. Let us go up, for the sun is rising.

III.

1. Let us take counsel. Let them learn both to rule and to be ruled. Clearchus, if you wish^c, speak. But, if they will, let them remain. Let Proxenus march. Clearchus is not willing to journey with Ariæus^d. Let us not march with Cyrus. O Lacedæmonians, let us consult^e together^{f,g}. Let them march^h, if they will.

2. Thereupon Cyrus sends for Clearchus. Clearchus and Proxenus are persuaded. We are not willing to obey, nor to follow. But, if you desire, go up. Do not, by the gods, be insane. Do not, then, depart. Suddenly the sun appears. And may they arrive safely! But now let us go forth with javelins. Lycius brings five leathern bags to Chirisophus^h. They are not ashamed before either men or gods. May you now depart safely! Do not suppose, Lacedæmonians. We are not mad.

IV.

1. Cyrus sends for Ctesias. Orontes is arrested. Cyrus advances five parasangs. Agasias of Stymphalus, a captain, comes up and arrests five robbers. Thereupon thirty robbers approach with javelins and leathern bags. A robber wounds Agasias. It is said. Do not wonder, Agasias. Orontes, are you not^b ashamed before either men or gods?

2. Phrygia produces barley, wheat, sesame, millet, and panicⁱ. Mithridates writes a letter, and sends it^j to Cyrus. They

(a) Dat., §§ 398, 399. (b) *C. has not vessels.* For a negative adjective before a substantive, the Greek often employs a negative adverb before a verb. (c) Εἴλω and βούλομαι are nearly synonymous, and in many cases either may be used. Εἴλω, however, expresses the *wish* or *will* more as a *feeling*; and βούλομαι, more as a *rational purpose* or *preference*. (d) Dat., §§ 648, 652. *a.* (e) Middle Voice. (f) § 213. 3. (g) Dat., § 399. (h) The general distinction between οὐ and μή in interrogative sentences is the following: Οὐ expects an affirmative answer; μή, a negative. (i) *Barley and wheat and sesame, &c.* In such cases the conjunction is usually repeated in Greek. (j) The Greek

bring^{13. 12} five wagon-loads of large stones. Seuthes has no soldiers. Thence he advances through Phrygia five stations, thirty parasangs. From sea to sea. Soldiers, do not approach Abrozelmes comes with thirty robbers.

V.

1. A narrow pass appears. A thousand wild asses approach. White clouds appear. They march through Phrygia, a friendly country¹. Two carriage roads¹, very steep and narrow. Cyrus sends to Clearchus fourteen hundred^m heavy-armed men. We have no strongholds. Agasias goes forth with hoplites and other soldiers, twenty-four hundred in allⁿ. They carry goat-skins, sacks^o, and other receptacles.

2. The robbers bring stones. The soldiers so judge. And on the fourth day, Cyrus with two thousand heavy-armed troops descends into the plain. On a sudden^{13. 17} Lycius closes the gates, and inserts a strong bar. But let us not leave the place by flight. The soldiers are in great need of^p a common deliverance.

3. But on the fourth day the trumpeters give a signal. Thereupon the heads of the robbers are cut off. If indeed^{13. 7} the deity should so direct. Mithridates flies at full speed, and throws himself into the sea. The truce remains. The soldiers wonder at^{13. 5} the truce.

4. Mithridates therefore comes again to Orontes. But Seuthes escapes into the stronghold. He descends into the villages^q upon the springs of the river Centrites. Proxenus therefore ascends into the citadel above the plain. He escapes into the village over the plain which lies along the river Marsyas.

5. The master of each village. Let us strive for an honorable death¹. The hoplites fly at full speed through the midst of the plain. The soldiers of Cyrus come against my country. The friends of our brother leave the citadel by flight. From this day let the truce remain. Let us cease from that design. They flee out of that country.

6. From that day the Lacedæmonians rule upon the sea and upon the land. Seuthes rules at the present time^r. It is said in the preceding narrative. The heavy-armed cross with diffi-

usually omits pronouns which will be readily understood, and which have no emphasis. (k) § 331. (l) Dual. (m) § 140. 1. (n) to the number of two thousand and four hundred men. (o) and sacks. (p) need strongly. (q) In respect to the position of the article and a limiting word or phrase, and the frequent repetition of the article, observe carefully § 472 and the usage of Greek writers. The position of the genitive partitive (§ 358) conforms to § 472. a. (r) about the dying honorably. (s) during the now time.

culty the river Centrites. Ctesias says that the Persians also expose themselves in war with their heads unprotected. Clearchus sends two thousand heavy-armed troops, and about ten thousand targeteers^a. Cyrus is plotting against^{13. 11} his^b brother. They traduce Seuthes to the friends of his brother.

7. Suddenly^{18. 17} the rest of the enemy appear upon the plain beside the sea^{14. 18}. The one traduces the other. The barbarians slay both Clearchus and many of the others. The rest of the soldiers give way and flee.

8. But on the next day Cyrus sends for the rest of the generals. The enemy quit the plain without resistance. Cyrus sends back Proxenus and his men into Lydia. The *men* from the villages upon the right descend^{15. 2} into the plain. On the fourth day^{15. 2}, Tissaphernes and Ariæus with their men^c leave the hill. He sends for the Cilician queen.

9. Come into the centre of the plain. For they have our property. On the next day Cyrus sends for the Arcadian infantry. They wonder at the fate of Clearchus. One teaches^{13. 7} one thing, and another another. The physician has come opportunely. The soldiers take supplies. Do not wonder at our affairs. They die^{15. 16} in the midst of the way homeward.

10. And *he*^d is both persuaded, and sends away^{16. 1} his brother. He arrests Lycius the son of Phalinus a Syracusan. But *they* have the *fruits* of my toils.

11. Cyrus sends back the two messengers, and Orontes with them. Tissaphernes falsely accuses Cyrus of plotting against his brother. Tissaphernes and those with him burn the very wood from the houses. They burn the wood from the same houses. They burn the wood from the very houses. The soldiers themselves gather wood from the same place. The same soldiers gather wood. Upon the same day they themselves bring him to Chirisophus. They bring the *man* himself to Clearchus. You yourselves are burning the houses. And let us take some of the colts ourselves.

(a) *targeteers about the ten thousand*. (b) When the possessives *my*, *thy*, *his*, &c., are not emphatic, and the reference is obvious from the connection, they are commonly expressed in Greek by the simple article (§§ 482, 503). When the possessive is used in Greek, the article may be joined with it or omitted, according as the reference is definite or indefinite; as, *ιμὸς ἀδελφός*, *my brother* (definite); *ιμὸς ἀδελφός*, *a brother of mine* (indefinite). (c) *those about T.* and *A.* (d) Observe carefully in respect to the use or omission of the pronouns in Greek, according to their prominence or want of it. And in respect to the third personal pronoun, observe the various ways in which it is supplied, according to the nature and degree of its prominence. See § 502 f. (e) The position of *αὐτός* in its different uses must be carefully observed (§§ 508. II., 509, 510. a). (f) To show that *αὐτός* is used as the emphatic, and not as

VI.

1. The barbarians said to Clearchus, that they had come^r respecting a truce. The soldiers themselves said, that they were deliberating in common about the fest of their journey. Tracks of horses appear. Thereupon the targeteers themselves take some of^{16. 23} the same horses. On the same day Seuthes was hunting on horseback. And he cheerfully complied, for he confided in the Lacedæmonians.

2. The barbarians wondered that Cyrus made war upon his brother Artaxerxes. The soldiers wondered that the generals nowhere appeared. The captains were angry with the soldiers. But he himself, with the rest of the captains, remained at the door. And again upon the fourth day they consulted the gods by sacrifice^b in respect to the way homeward^{16. 11}. The barbarians remained, for they trusted in their strongholds.

3. Two young men^r ran forward from the trees. Clearchus sends for the rest of the heavy-armed, and with them ascends upon the second hill. The unprincipled plot against the good^{16. 12}. And others, when the day began to dawn, descended in silence into the plain, and made a secure attack^r upon the enemy^{15. 98}.

4. The friends^{15. 18} of Cyrus were taking^r Orontes by the girdle. The soldiers were inflicting severe blows. But the barbarians turn in flight, one one way, and another another. They were put to death^m by Cyrus. The generals took each his share of the money. The enemy leave only thirty alive. The rest are said to have met with their end. When the rout of the barbarians had taken place, the soldiers are said to have divided among themselves the prizes.

VII.

1. The Chaldæans are in the midst of the park^{15. 16}. The other barbarians are said to be friendly^{14. 21}. For the road was

the common personal pronoun, place it at the beginning of the sentence (§ 510. a). (g) The *oratio obliqua*, or *indirect quotation*, freely employs in Greek either the distinct modes with connectives or the incorporated modes without (§§ 607. n., 614, 619). When the distinct modes are used in connection with past time, the forms of expression in §§ 608 and 610 are both common. (h) *sacrificed*. (i) *the*. (j) For the use of both the dual and the plural, when two are spoken of, see § 237. When it is designed to give express information in respect to the number, as in the example above, it is usual to employ the numeral, whether with the dual or the plural. (k) *made an attack securely*. (l) Observe carefully the distinction between the aorist and the definite tenses. (m) *died*

said to be very steep^{14. 22}. Be ready. If indeed^{13. 7} we are men The fountains beside the road were beautiful. And the gods are judges of the contest⁶. And the judges of the contest are gods. Let the soldiers be brave.

2. The Chaldaeans wish to be friends^b and allies. Upon this^{13. 11}, the soldiers inquired about the Pisidians, whether they were friends or enemies. And Seuthes told where the villages were^c. For thus the matter stands. The expedition is said to be against the Lacedaemonians. And Orontes the Chaldaean is also present.

3. For there is a narrow pass between the trench and the Euphrates. There are beautiful villages beside the Euphrates. For I hear that there are suspicions. For it was now becoming^d dark. For it was now dark. But when it was now evening, he came^e to Cyrus. It was necessary to fight, for there was no money^{13. 15}. It is necessary to march^{14. 4} along side of the river, for we have^{13. 16} no vessels. Let us march, for it is now daybreak.

4. Here Orontes had a palace, a park^f, and beautiful villages. The generals have a suspicion. Here again the soldiers were dejected^g. The targeteers^{15. 22} begin to run of their own accord upon the villages. Artaxerxes made war upon the Mysians and Chaldaeans.

5. Let us give the signal^{15. 8}, for it is now late. It is growing late. And when it was now about sunset, suddenly the barbarians appear upon the plain. The sun is setting. For it was now towards day.

6. It was not possible to take the villages. It is permitted to take some of^{16. 23} the horses^{16. 27}. For we cannot have^b money. But we could not obtain supplies.

7. It is now time to depart^{14. 9}. The soldiers have leisure to hunt^{16. 27} in the park. For it is necessary now to consult together^{13. 2}. The circuit of the palace^{13. 17} was a parasang.

VIII.

1. Youⁱ are generals, but we are soldiers. We advise you, Clearchus, to follow and obey Cyrus. We flee^{15. 8}, and you pur-

(a) Observe, that the subject of the sentence and an attribute are often distinguished by the article's being used with the first and not with the second. See § 487. 3, 4. (b) *both friends*. Τι in Greek implies less emphasis than *both* in English, and is therefore much more frequent. (c) *told the villages, where they were*. (d) Observe the distinction between *εἰπά* and *γίγνομαι*. (e) *comes*. The Greek makes great use of the Historic Present, and unites past and present tenses much more freely than the English. (f) *and a park*. (g) *there was dejection to the soldiers*. (h) *it is not to have*. (i) *You on the one*

such^{17. 2}. I, Seuthes, am neither so thoughtless nor so foolish. We thought you an enemy^{15. 18}. Send me away, and think me no longer a friend. Send away both me, and the army with me.

2. We plot against them with good reason, for they have our property^{16. 8}. Do not wait for others to come to you. You and I have the same 'enemies'. We can now take pledges from them.

3. They ride back to their own village. What age do you now wait for? Let them inflict severe^{14. 23} blows upon each other. It is time for us to be upon our guard against them, as enemies. It is necessary^{18. 27} for you to deliberate for your own interest^m. For I am no longer general, but Clearchus.

IX.

1. It is safer for you to pursue^{17. 2}, than for them. It was said, that Cyrus was both more kingly, and more worthy to rule than his brotherⁿ. We suffer most unjust treatment in being cast out among the barbarians. The soldiers were far more zealous than their generals. Let us knock upon the door^{17. 9} ourselves^{16. 19}.

2. O Seuthes, most wonderful of men. O Tissaphernes, and ye others, as many as are friends of Artaxerxes, have you no respect for^o the gods? Thence Cyrus advances^{13. 15} through Phrygia by the shortest and safest way. The Cilician queen sends back the most of her friends into Cilicia.

3. The worst men are worthy to suffer the severest punishment. For, first and greatest, your oaths by the gods forbid you to depart^{14. 9}. The good counsel the best measures. Clearchus was nearer than Proxenus.

4. But Lycius made much the greatest haste^p. The barbarians escape^{16. 12} into the nearest villages. The enemy were now coming^q nearer. The targeteers^{15. 22} ran much faster than the heavy-armed troops^{15. 21}. The soldiers ascend^{13. 18} into the highest village. They watched^{19. 17} each other more negligently.

hand [13. 7]. See § 502. l. (j) In the oblique cases of *iyo*, the *emphatic* forms are *iyoū*, *iyoī*, and *iyoī*; while the *unemphatic* are *yoū*, *yoī*, and *yoī*, which are enclitic, and do not begin a sentence (§§ 142. 1, 502, 732). After preposition, use the longer forms (§ 732. b. 4). In general, avoid placing an unemphatic pronoun at the beginning of a sentence. (k) *There are the same enemies to you and to me.* (l) *It is permitted us to take.* (m) *in behalf of yourselves.* (n) Gen., § 351. (o) *are you not ashamed before?* (p) *hastened much the most.* (q) *becoming.*

X.

1. You honor me. You are honored by me. They were honored by us. The soldiers see two eagles. With the aid of the gods, we conquered many times our own number. The generals called aloud to the soldiers, both in Greek and in Persian. Honor the good. Thence we attempt to enter into Cappadocia. Let us strive to conquer the enemy. Strive to become good^{16. 19}. They said to the messenger^{16. 22}, that they were now conquering the enemy. Do not encamp in a bad place. He cried out in Greek, that Seuthes was near with few attendants^{16. 20}.

2. The rivers flow through the plain^{15. 2} of Cilicia into the sea^{14. 18}. The river was called Maeander. The barbarians call the river Marsyas. The soldiers ask Seuthes for money^{13. 15}. Ask Cyrus for your pay. Ask Cyrus for our pay^a. They endeavoured to rob us of our pay. Soldiers, let us bring stones, and erect^b a mound.

3. The soldiers brought stones, and threw *them* into the sea. You fear us, as you yourselves acknowledge. We are the very persons whom they seek. To me, therefore, it seems to be no time for us to call the Persians together. Let us not neglect ourselves. It is time for Cyrus to apprehend Orontes. On the same day, Lycius arrives with four hundred targeteers. Epyaxa, the Cilician *queen*, summons to^c her tent the seven best of her attendants^d.

4. The soldiers encamp in the open air. Let Clearachus and Chirisophus take the lead, since they are also Lacedæmonians. With no good reason surely could you envy us. Let us no longer^{19. 8} envy the wicked^{20. 18}. We labor cheerfully, and acquire securely^{14. 9}. First carry back word to the army^{15. 1}, that there is need of silence^{17. 16}. In the first place, Cyrus appears to be more modest than the rest; and in the second, to obey the most implicitly his elders. Callimachus was fonder of horses than Clearetus, and managed them^e with more confidence^f.

5. It is now time to feed the horses. The worst^{19. 27} men are hought worthy to rule. They claim to be honored by us. He engages in earnest conversation, in order that he may show^g whom he honors. They engaged in earnest conversation, in order that they might show whom they honored^h. He learned^{13. 6} to obey, in order that he might be thought worthy to rule.

(a) Why is it necessary to express the possessive in this example, but not in the preceding, or the following? (b) *make*. (c) *calls together into*. (d) *of those about her*. (e) *the horses*. (f, § 162. (g) §§ 592, 601. (h) *What*

6. The soldiers were exceedingly angry with their generals. I asked them how much gold they had. The two admirals were sick. On the next day^{16. 2}, the messengers brought back word, that both Darius and the rest of the Persians commended us. He said that the robbers^{14. 15} had again assembled. He said that the robbers were again assembling. They endeavoured^{20. 16} to pass by force.

7. They commended the captains. They asked^{20. 23} Cyrus for money and vessels. THEY had come, but Clearchus was still riding up. Here were found many vessels. They used the cords¹ which they found in the villages of the barbarians for their slings. *The men* whom Darius supposed to be faithful to himself, [them] he soon found to be more friendly to us than to him. We saw each other joyfully and embraced as friends. They said, that the Taochians inhabited strongholds. The others had not yet come. They used the lead in various ways¹.

8. Would that Clearchus were living^k! They had for arms small spears^{14. 10}. Would that the Chaldaeans were free! Cyrus did not permit the generals to collect an assembly of their own soldiers. Permit us to open the door^{17. 9}. They saw the messengers at the door. One waited for^{21. 22} another. We gladly opened the gates. The targeteers were drawing up the hoplites. Would that you were ruling^{13. 6} justly^{21. 4}!

9. For this was a custom with the Chaldaeans^l. Let these things be. He commanded these to remain, but the rest to proceed. This passage was narrow. These two passed through, and came within the inclosure^{18. 29}.

10. We had such an opinion respecting you. The admirals^{21. 17} said the same things. For these same persons command us to remain. They said thus much. And there are so many vessels. So great is the number of the enemy^m. Such were the wishes of the soldiersⁿ.

11. We say, when the north wind blows against us, that it is bad^{19. 27} sailing. Tamos the admiral is well-disposed. He commanded the well-disposed to follow. Would^{21. 30} that the gods were propitious! He bids Tamos conduct these from Ephesus. The dawn is beautiful. They fear^{20. 25} the north wind. As soon as the day began to appear, they crossed the river. They waited for^{14. 8} the morning.

two modes could be here employed? (i) Dat., § 419. 5. (j) *some in one way and others in another.* (k) *C. ought to be living*, §§ 567. 2, 599. n. (l) *to the C.* (m) *The enemy are so many.* (n) *Such things the soldiers wished.*

XI.

1. When they have arrived there, they will deliberate in view of this. Tamos the admiral excluded them from Ephesus. I would most gladly close the gates. Hear that^{15. 18} tumult^{13. 17}. He called the Scythian archers. He called the generals into his tent^{18. 19} as advisers. We will hear you.

2. I will conduct you in ten days to a spot from which you will see Byzantium. If^b the gods are propitious^{22. 14}, and so direct^{15. 8}, you will take Byzantium without a battle. If you are well disposed^{22. 11}, you will follow me. They will tarry the present day. Send me to Ariæus. We will send with you bowmen, who will forthwith turn the enemy to flight. He sent for Proxenus.

3. But they said to him, "Do not close the gates." And on the other hand do you show us, from what source you hear about us. And you yourself shall lead. We will follow them, and endeavour to imitate *them*. We hear, that you say to Artaxerxes, that Mithridates would never have attempted to burn the houses^{15. 15}, if we had not commanded him. Do not hear these *men*. But this robber^{14. 18} may the gods requite!

4. They hunted in the park^{15. 16}, whenever they wished to exercise themselves and their horses. We will comply with this custom.

5. It will be difficult both to speak and to hear. At present^a he is satrap of Lydia.

6. We will provide pay for the soldiers. The enemy will not be able to march rapidly; and perhaps also they will be in want of provisions. They will not fight within thirty days. They took leave of us, as now upon the point of setting sail. But upon the fourth day, if^{22. 14} the north wind^{22. 10} blows, we shall sail away. And it is now time for us to consider, how we shall fight most successfully. When it is dark^{18. 14}, I shall put them on board.

7. I gave him a thousand darics. If he speaks the truth, I will give him a talent. The ten thousand darics we paid at that time, since the thirty days had passed.

XII.

1. His wife will persuade him. He sent his wife. They had golden flesh-combs. And the prizes were linen corselets.

(a) *within*. (b) In a conditional sentence great care must be taken to employ the appropriate mode and tense, and also the proper connecting particle. See § 603 f. (c) *During the now time*.

And, when they were sending the heralds to the Thracians, it was already^{18. 14} midnight. Do not make war against the Arcadians. When we have arrived there^{22. 15}, we shall be at the door of Greece. The Thracians send heralds by night⁴.

2. Darius wished Parysatis, and the two children Artaxerxes and Cyrus, to be present.

3. They sailed five days and five nights with a contrary^{22. 10} wind. The Cerasuntians were making a din with their spears against their shields. For he had nothing harsh *in his disposition*, but was always friendly^{14. 21} and kind^{22. 11}. We should like extremely to hear^d the affair. When the soldiers were out of bread^e, they came to us.

4. When I had gained this success, I sent for^{14. 6} the Thracians; and they came without trouble.

XIII.

1. And they asked again, "Shall we report war or peace?" We shall remain here ten days. He will certainly reply to you soon. Clearchus waited for the targeteers.

2. Each one of the soldiers receives a daric a month; and each one of the generals fourfold. He gave golden crowns to the Greeks. We disembark at two fine^{16. 11} harbours, about the middle of Cilicia. The young men^{17. 14} answered, some with laughter, and others without^{24. 15}.

3. They asked Cleānor for guides. Meno the Thessalian took the lead of the left wing, and Clearchus, the Lacedæmonian exile, of the right. On the next day he sent for two companies of Meno's army. Thereupon he commands his attendants^{20. 22} to cut off the head and the right hand of Cyrus. I sent this messenger to^f Babylon to Artaxerxes.

4. Do not call me mother. Darius the father favors Artaxerxes. This^h man [here^{25. 6}] dwells a neighbour to us. Do you, men of Greece, carry back this word to Cyrus. Apollo flayed Marsyas. He promises, that he will give to each one of the Greeks five minæ, when he arrives at Babylon. O father, answer^{24. 21} me. We will obey^{14. 7} our fathers.

5. Some said, that the two lines were five stadia apartⁱ. Let no one^j fail of hitting a man. No one of us says this^k. Some of the soldiers pass the night without food or fire^l. Let no one

(d) § 378. (e) *most gladly hear.* (f) *bread had failed the soldiers.*
 (g) Observe carefully the distinction between *τοι*; and *τοις*; with the accusative.
 (h) § 473. β. (i) *were distant from each other.* (j) Observe the distinction between *αὐτοῖς* and *μηδεῖς*. See Notes on Less. I. 2. (k) § 451. (l) *and without fire.*

pass the night without food. No one of the Greeks perished
Let no one wrong us. We took some of the ostriches. Let
no one of the villages^{15. 19} be inhabited^{21. 20}.

6. Men of Greece^{25. 10}, who of you is so mad, that he is not
willing to follow Cyrus? Say, Clearchus, what^a opinion you
have respecting the march, whether we shall follow Cyrus or
not. Hereupon^{25. 4} Meno, before it is evident what reply the
other Greeks will make, assembles his own soldiers apart from
the rest. It is evident what he will do.

7. This *woman* asked him, who he was. This will bring us
honor in coming time. But what they would do, they did not
signify. Do you then, as friends, give us that advice which
seems to you to be most appropriate and useful. Tell us then,
Seuthes, what you have in mind. To whomsoever it seems
best to make the journey with us, let him hold up his right^{16. 7}
hand.

8. But if any one of you sees another course which is more
honorable^{16. 11}, let him mention *it*. The two lines were not
more than four stadia apart^{25. 16}. More than six hundred soldiers
arrive at the village. Cyrus is worse towards you, than you
are towards him.

XIV.

1. The rulers of these villages made^b Xenophon a companion
at table, and bade him have no fear. The soldiers used the
thongs^c for their slings^{21. 23}.

2. He made all the citizens *his* friends. All the Lacedæmonians,
both men and women, took part in the feast. They rule
the whole country.

3. Tissaphernes therefore goes up to Babylon, taking cer-
tain^{25. 17} of the Greeks as friends. These *men* disgrace both their
native city and the whole of Greece, that being Greeks they are
so senseless^{19. 3}. Being such, he will disgrace all the citizens.
But the younger^{24. 6} of the children happened not to be present.
The brazen shields^{24. 11} now and then shine through. For, when
it had become dark^{18. 14}, they marched, having the Euphrates
upon their right, supposing that they should reach^d the village
by sunrise.

4. The exiles, hearing this, laughed. The Thracians, raising
an army, besieged Perinthus both by sea and by land. They
sailed forth to make war upon the Greeks. Their husbands

(a) In respect to the different forms of complementary pronouns, see § 535

(b) Why is the middle voice here used? (c) Dat., § 419. 5. (d) *come to*

had gone hare-hunting^e. And she^f, going to Xenophon, entreated him, not to slay her husband.

5. And this country^{g. 14}, beginning at^g the mouth of the Euphrates, extends as far as Babylon, upon the right as you sail into the river^{15. 13}. During this night, then, they lodged there upon the beach by the harbour of Calpe. This harbour is in Asiatic Thrace^h.

6. We happened to be victorsⁱ. He sent some one to put to death the two young men. It is the part of the victor^j to pursue^{17. 2} but of the vanquished to flee^{15. 8}. And whoever desires to conquer, let him be brave^{17. 20}. He happens to be at breakfast^k. They arrest Orontes in order to put him to death.

7. Parysatis loved Cyrus her^l younger son more than Artaxerxes the king^m. But at the present time^{15. 21} the admirals^{21. 17} do every thing according to the major vote.

8. We will suffer with Cyrus whatever may be necessary. He said, that he would sufferⁿ with us whatever might be necessary. If it is necessary^o, we will make a treaty. They gladly^{21. 23} made peace.

XV.

1. Here Belesys, the satrap of Syria, had^{16. 17} a palace and park. We arrived at Tarsus four days before Meno. There are many^{21. 22} fishes and muscles in the river Selinus. There was at Ephesus a most beautiful^{16. 11} temple of Diana.

2. It was evident, that the horsemen were somewhere near. These animals the king sometimes chased. There is immediate^p need of an interpreter. Epyaxa sends her own interpreter to Cyrus. They made us interpreters. The horsemen proceed to the king. They thought that the letters were ready for them. He wrote a letter to Belesys, who had been ruler of^q Syria.

3. And when they had come back, they relate the affair^{21. 11} to Tissaphernes. When it was now about the time of full market, there comes a herald from the Sinopians. We followed Stratocles THE CRETAN *as our* guide, and exhorted each other by name. The Sinopians entertain the generals of the Greeks.

(e) *about to hunt hares.* (f) Use both the form of expression in § 490. 1, and also that in § 491. R. (g) *having begun from.* (h) *the Thrace the in Asia.* (i) *happened conquering.* (j) *Sing., the one conquering.* (k) *breakfasting.* (l) *the.* (m) *the reigning A.* (n) *Fut. Opt., §§ 587. 2, 608.* (o) *Subj. with *τις*.* When the *conclusion* is expressed by the *future indicative*, the *condition* is commonly expressed by the *subjunctive*. See § 603. (p) *the quickest way.* (q) *the one having ruled.*

This wild beast Hercules pursued. In these places the target eers^{15. 22} were more useful than the heavy-armed. But one of the heralds was a barbarian, Ariæus, who happened to be an attendant of Cyrus, and to be held in honor *by him*.

4. By this fountain Midas, the king of Phrygia, caught the Satyr. He is said to have mixed the fountain with wine. This brings honor^{26. 1} to the whole^{26. 17} city.

5. And these again were other pretexts to Orontes for writing the letter^{27. 28} to the king. Here Cyrus gave ten talents to Silanus, the Ambraciot soothsayer. He sent to Artaxerxes the tribute accruing from the city which this satrap happened to have.

6. And the depth of the fountain was two fathoms. He flees to the mountain with his wife and children^b. At last they deserted their houses. We have need^c of^{28. 1} brazen helmets, and purple tunics, and greaves.

7. The width of the river Cydnus was two hundred feet. Through the midst of the plain^{15. 2} flows a river four hundred feet in width. The Cretans, deserting the city, fled with all speed to the mountains. And they were about fifty years old, when they died^d.

8. No one either sneers at you as a coward in war, or blames you in respect to friendship. Agias and Socrates were both, when they died, about thirty-five years old^d.

9. And in the sacred district they found^{21. 22} oxen, swine, sheep, goats, fowls, and their young^f. In the sacred groves were many goats and swine. But there is in this country^{15. 17} a mountain covered with^e trees, capable of supporting^b oxen and horses^{17. 4}. The meadows were full of oxen, sheep, and goats.

10. The barbarians gazed upon the Argo in silence^{17. 16}. They sailed with a fair wind along the Jasonian shore, where the Argo came to anchor.

11. And meanwhile a false report goes abroad, that Cyrus will pursue them with a trireme. But these things indeed were true. The Cretans fled down the steep, and disappearedⁱ. They thought that the shortest way to the accomplishment of their desires was through sincerity and truth^j; and falsehood^k they considered to be the same with folly. All men blame^{29. 3} perjury^l and deceit.

12. They cross^{15. 24} a ravine very broad and deep. They request us to drink this wine to-day with our dearest friends^m.

(a) *to be with or near*. (b) *having also wife and children*. (c) *There is need to us* [dat.]. (d) Express these sentences variously, according to the models in the Greek text. (e) [140. (f) *the young of these*. (g) *full of*. (h) *compe-
tent to nourish*. (i) *became* [17. 23] *invisible*. (j) *the sincere and the true*. (k) *the false*. (l) *the to perjure one's self*. (m) *with those whom we love most*

They said, that for a long time certainly they had not metⁿ with a finer¹⁶ ¹¹ harbour than this. They said, that above half of the whole army were Arcadians. The mouth of the river is broad and deep. He sent to his friends a jar of wine half full. Falsehood^o is often more agreeable than truth^p.

13. The amount of time occupied by the^q journey^{17. 1} was four months and ten days. The breadth^{28. 28} of the river ~~is~~ ^{is} three stadia.

XVI.

1. And thence they march^{14. 4} through^{14. 16} a plain large and beautiful, well watered, and full of trees of every kind.

2. In the river Chalus are large and tame fishes, which the Syrians regard as deities. They permit neither^{14. 10} fishes nor doves to be injured^r.

3. They rushed up to Xenophon, saying: "Now, Xenophon, it is in your power to become great." He has so many cities and men. Now, Thracians, if you were willing, both you might benefit me, and I would make you free^{17. 29}.

4. And while the Greeks were encamped, much rain fell in the night. The women wept for a long time upon the mountains.

5. The Greeks regarded^{30. 9} Jupiter as king of all the gods. They sacrificed to Hercules in respect to the journey^{17. 1}. So he arrived at his tent^{19. 15} safe. The name of this city is Corsoe. The river Mascas flows around the city. He wore something black before his eyes, as he marched^t.

6. He remained three days in Issus, the last inhabited city of Cilicia upon the sea-shore^u, a city large and prosperous. And here Pythagoras, the Lacedæmonian admiral, came to the aid of^v Cyrus with^w the ships from the Peloponnesus. With these triremes^{29. 18}, five-and-twenty *in number*, Tamos besieges Miletus, and assists Cyrus in the war against Tissaphernes. Anaxibius was admiral over these ships. He anchored^{29. 11} the vessel beside the camp^{30. 20}. The vessel of Tamos lay at anchor in the harbour^{24. 24}. The two generals arrived^{30. 20} in^x the ship, having been sent for by the king^{27. 28}.

(n) *not yet surely within much time had they met.* (o) *The false.* (p) *the true.*
 (q) *of the.* (r) *They do not permit to injure neither the fishes nor the doves.*
 (s) *had.* (t) *marching.* (u) *sea.* (v) *was present to.* (w) *having.* (x) *upon.*

XVII.

1. This river separates the country of the Thracians from that of the Mysians. In this way he marched three parasangs and when he was marching the fourth, he saw an eagle^{20. 12} upon the right^{16. 6}. No one of the Greeks was shot in this battle. Three horsemen^{27. 25} were shot upon the left *wing*. Nor did ANY OTHER ONE of the soldiers find^{21. 22} any thing in this march^{17. 1}.

2. The robbers^{14. 15} will all^{26. 11} be apprehended. He was said to have been sent down by the great king as satrap of Phrygia. Very many were taken, and very few were left behind.

3. He asked^{25. 31}, what^b would be done^c. They were arranged four deep, the *troops* of Clearchus upon^{31. 18} the left, those of Meno^d upon the right, and the rest in the centre. Cyrus was said to have been greatly disturbed. He said that this had been done. He had^e the worst^{19. 27} assistants in every work.

4. Cyrus often sent wine to his friends, whenever he obtained any which was very pleasant^{29. 25}, bidding those who bore^f it also to say, "Cyrus was greatly pleased with this; therefore he wishes you also to taste of it." We shall be compelled to flee^{15. 8}. Brazen helmets and purple tunics^{28. 26} will be provided for the soldiers.

5. And the citizens^{33. 11} hearing this were greatly disturbed^{31. 22}, fearing lest the whole city should be consumed. Cyrus exhibited his whole army to the Cilician queen at her request^g. The generals took care, that all should be well^h. They withdrew the left wing from the sea. We were afraid lest we should be surrounded by the enemy on both sides.

6. Fearing lest we should be intercepted, we fled with all speed. Then it was at once perceived, in what kind of circumstances we were. Then we suspected^{21. 13}, that the man had been insidiously sent by Tissaphernes. For let him recollect, in what circumstances he happened to be.

7. The generals feared lest they should be takenⁱ and beheaded. They were said to have been vexed, and to have been afraid lest they should lose^j the friendship of the king. They will be carried up to the king and beheaded.

8. They feared lest they should be delivered up to the satrap. He was carried up to Babylon, to be beheaded^k. They set forth from the camp^{30. 20}, to pursue the barbarians. They recollected two eagles screaming upon their right.

(a) and. (b) § 535. (c) §§ 608, 610. (d) the of M. (e) There were to him. (f) bearing. (g) having requested. (h) It was a care to the generals, that it should have itself well. (i) § 205. 1. (j) should be cast out of. (k) § 583. a.

9. Show yourself the best of the soldiers. They feared lest the enemy would appear upon the next day. On the third day, we deliberated with the ambassadors^{28. 12}, whether we should pursue the rest of our way by land or by sea. The next day, the soldiers assembled and deliberated¹, how the dead might be buried.

10. When the generals had been called into the tent^{19. 16} of Tissaphernes, they were seized by the barbarians. And not long after they were delivered up to the king. At the same signal, both those within the tent will be apprehended, and those without at the door will be cut down.

XVIII.

1. Such has been^m the conduct of the men, and such are their wordsⁿ. You, Tissaphernes, have perjured yourself and broken the truce. For good order has saved many armies^{32. 1}, and disorder has destroyed many. The generals whom we have mentioned, set forth from Sardis with Cyrus. We have now regained our courage, and, methinks, all the other soldiers also.

2. At the present time^{15. 21}, the Lacedæmonians preside over the Grecian cities. Lead forward directly against the barbarians, so that you may not be standing still, since you have seen the enemy and been seen by them. Xenias has deserted his friends. The Persians consider themselves victorious, since they have slain Cyrus. There stand in the sacred grove^{29. 7} two pillars, bearing inscriptions.

3. Thereupon certain men of the army came to the generals, saying that they understood the language of these barbarians. We have been slaves at Athens. And before he had slain his brother^{16. 22}, he thought that he was already victor.

4. It is probable that the city will be taken at daybreak. Having heard this statement^o, the generals said, that they did not command the messengers, if they had pursued such a course^p. On the next day he sent messengers to say^q, that Xenias and Pasio had deserted the army^{32. 1}. After this, Orontes was never seen^r by any one^s either dead or alive. The city is

(l) *having assembled deliberated*, § 631. (m) In respect to the complete tenses, observe carefully when the simple forms should be employed, and when the forms compounded of the participle and the verb *τίπι* (§§ 213. 2, 234, 637); and also when it is better to employ the more familiar forms of the aorist (§ 580). (n) *The men on the one hand have done such things, and on the other say such things.* (o) *these things.* (p) *done such things* [22. 6]. (q) § 583. a. (r) Aor. Pass. See § 301. 4. (s) *no one.*

taken^a, and all are lost. They said, that the barbarians had left the heights.

5. He wore a small tunic, not reaching below the knee. They were standing beside the door. They said, that the robbers^{14. 15} had taken many sheep. On the same day messengers came with the intelligence^b, that many had climbed up, and that the place had been taken. The enemy had regained their courage^{22. 23}. Who will take the place of Neon the Asinæan? Advise the citizens^{26. 11} to sacrifice to the gods as they have been wont to do.

6. Fellow-citizens^c, your work is done^d. See, then, that you be a man worthy of the honors^{26. 1} which you possess, and for which I congratulate you. And whoever of us desires to behold his native land^{26. 16}, let him be a brave man. Remember to be bold^{19. 23} men; for it is not possible to obtain freedom in any other way.

7. We confess, then, that we have been unjust towards our allies^{18. 4}. So that we, from what we hear, judge no man to have been more prosperous. No man has ever^{23. 16} been more^{20. 11} loved, either by Greeks or barbarians. He is not willing^{14. 4} to remain, on account of the dispersion of his heavy-armed troops^{15. 21}.

8. These villages, in which we are now encamping, are said to have been given to Parysatis for her girdle. After this, Xenophon, encamped near the city, waited for the heralds^{23. 23} more than ten days. These happened to have been stationed upon the right^{21. 23} near the cavalry; and, when they perceived that the general was dead^{33. 15}, they fled with all speed^{22. 5}. And when now it was^e evening^{18. 11}, the Greeks cross the bridge, formed by the union of twenty-three boats.

9. And at the same time he showed them^f Lydians with their ears bored. We saw a man with both his legs crushed^g. In our march we found^h villages beside the river in possession of the Thracians. They find many soldiers separated from the rest of the army. They pointed out a man with both his hands cut off^{26. 4}.

10. And, after the woman had been brought to the generals, they ask her, if she has anywhere seen other companies^{26. 1} composed of Greeks. The messengers said, that the hill above the way had been seized by the barbarians. When he had been brought to Tissaphernes, he related every thing that had taken place. The Pisidians are said to have all gathered in a circle around the exiles^{14. 21}.

(a) *has been taken*. (b) *came saying*. (c) § 443. (d) *all things have been done by you*. (e) *had become*. (f) Dat., § 404. γ. (g) *crushed as to both the legs*. (h) *Marching we found*. (i) *having been seized by*. (j) See § 133. 3.

11. They said, that the houses had been palisaded around on account of the oxen^{20. 5.} These satraps had been honored by the king by reason of their fidelity. The soothsayer had expressed the opinion, that there would be a rout^{17. 23} of the enemy. The result of the battle will be favorable. Let the gates be kept closed, and let arms appear now and then^{26. 19} upon the wall.

12. At^t Lampsacus, Euclides, the son of *the* Cleagoras who painted *the picture of* the Dreams, congratulated him upon his safe return^{1.}

13. Upon your doing this^m, I shall immediately withdraw; so that you will have no guide^{26. 2} leftⁿ. For, if you will do this, consider that no friend will be left you. Upon the same day, both I shall be immediately cut down, and you yourselves not long after. Ariæus stood aloof^o. They had been cut down by the horsemen.

XIX.

1. We gladly^{21. 26} saw the enemy no longer standing their ground, but flying with all speed^{22. 5.} O most wonderful^{28. 32} man, you surely do not even^{34. 1} understand this, that the south wind carries *us* within the Pontus to Phasis. And they say that they themselves healed the wounds of the king. At daybreak, he sent certain persons^{26. 17} to signify, what the soldiers must do^p.

2. Certain of the soldiers of Meno, as they see Clearchus riding back^{19. 16} to his own tent, let fly with their axes. We tie up a cross dog through the day, but let him loose at night^q. But if we are wise, we shall treat this man in a contrary manner.

3. They give to him twenty horses. Having bound the prisoners^{17. 28} he delivers them up to the king.

4. He puts to death both Clearchus himself, and the other generals. You mingle with the citizens^{26. 11}. While they are speaking, I sneeze.

5. If you are wise, you will depart hence out of the power of this man. If you enter^r, you will be apprehended by the guards^{25. 2}. He will advance silently^{17. 16}.

6. The Persians station themselves for the battle with their heads unprotected^s. He asked the heralds^{23. 28}, if all this were

(k) *In.* (l) *that he had been saved.* (m) *At the same time you doing this.* (n) *no guide will have been left to you.* (o) *Plup., § 233.* (p) *what it is necessary that the soldiers should do* (acc. with infin.). (q) *through the night.* (r) *shall enter §§ 231. a, 587. 2.* (s) *having the heads bare.*

false; and they said 'yes.' He asked them if they were targeteers^{15. 22}; they said 'no.' They are unable to march rapidly. As the general himself said. He marches as rapidly as possible.

7. He threw off his purple cloak, where he happened to be standing. He gave to the soldiers *permission* to take whatever they pleased. As he was speaking, they both^{23. 4} sneezed. After this, permission to depart^{14. 9} is given to all who wish. He feared lest he should be intercepted. They rose, arrayed as handsomely as was in their power. He rushes forward, as one would run for safety^{15. 4}.

8. He exhibited the head of the satrap both to the Thracians and to his own soldiers. And upon these mountains^{20. 17} they found^{21. 22} much snow, and cold so *intense* that even the wine^{20. 24} which they carried in goat-skins^{14. 10} froze. They all deserted^a to Cyrus. No one of you came into this city. We departed with good courage.

9. As soon as they had said this, they rose up. And the enemy, as soon as they had heard this^b, departed. The barbarians, having erected a trophy as victors^c, ascended upon the mountain. And when we had descended into the plain, we sacrificed an ox^{20. 5}, and erected a trophy. We appointed three surgeons only^{17. 21}, for the wounded were few^{18. 20}.

10. And leaping down from their horses, they put on linen^{23. 22} corselets. And, when the messengers had said this, he knew that his fear was groundless, and that the army was safe. He delivered^d the skins of the oxen to the young men^{17. 14}. We attacked the rear^e of the barbarians, and slew many. And triremes^{20. 13} were taken to the number of twenty, and all the transports^{20. 11}.

11. Pasio has deserted us; but let him know well, that he has neither escaped by concealment nor by flight. For we both know whither he has gone, and have a swift trireme, so that we can take^f his transport vessel. Be well assured, that we are friends.

12. But let him go, conscious^g that he is vile and worthy^{19. 22} of blows^{17. 21}. We deliver these things to you, Charminus; and do you, having disposed of *them*, make distribution to the soldiers. For the present therefore, Xenophon, depart, leaving these men; and when we bid, be present at the trial.

13. Set the sentinels for the night, and give out the watch-

(a) *departed*. (b) *at the same time having heard these things*. (c) *as conquer-ing* [33. 5]. (d) Observe carefully the use of the 1st and 2d aorists of *ειθημι*, *θίσημι*, and *ημι*, § 201. n., ¶¶ 50, 51, 54. (e) *last*. (f) *so as to take*. (g) *knowing*.

word. It is not possible for the soldiers to buy either^b bread or wine in the market-place. Fellow-soldiers, arise and cross the river.

14. Stand to your arms around the tent. He bade the captains^{14. 14} inflict punishment upon the fugitives^{24. 21}. He commanded the Pisidians to give up the exiles; and they gave *them* up.

15. The king gave to Orontes a large sum of moneyⁱ. Exhibit your training. But he said that he should not himself be present at the trial^{37. 19}. For who will be willing to go as heralds, *after* having slain a herald?

16. Having mounted his horse in the night, he rode off to his own country^{14. 21}. On the next day^{16. 2} they all ran off. He stopped, wherever he might happen to be. The enemy collected in a body. I am afraid, that they will run off^k in the night.

17. Place your shield against your knee. Read the letter, Socrates, and then advise^{18. 2} me^l respecting the expedition^{18. 8}. Give and take the right hand^m. Read these letters. Embark in the vessel, and put on board your most valuable effects. He practised shooting, sending high into the air. They had as guides the women who had been taken prisonersⁿ.

18. The cold^{38. 22} froze both my ears^{34. 19}. They asked, who was the satrap of the country. A noise ran^o through the ranks of the army. He said, that upon the following morning the Persians would come to give battle. Depart in the night.

19. Endeavour, so far as you may be able^p, to do good to others. Be upon your guard, lest the king attack you in the night. There were many barbarians in the neighbouring village^{15. 13}. They roused many partridges in the park.

20. He said that he would not remain^{14. 3}, unless they would give him money. Therefore we do not fear this, that we may not have enough to bestow upon our friends, but that we may not have friends enough to receive^q. If you are taken within the city, you will be sold. The king says, that, if we go to him, he will treat us well. Let us not go against the Pisidians. If you go against the men, you will conquer^{20. 14}. Deliver him up to the citizens to judge, and then to do^r *with him* whatever they may please.

21. On this account we did not wait for you, that, if possible, we might cross^s, before the bridge^{17. 22} should be occupied by

(h) *neither*, § 664. β. (i) *much money*. (j) Observe carefully the position of the words. (k) *lest they may run off*. (l) *having read the letter, advise me*. (m) *right hands*. (n) *the having been taken women*. (o) *went*. (p) *whatever you may be able*. (q) *to whom we may give*. (r) *having judged to do*. (s) *if in any way we might be able to cross*.

the enemy. He considered, how he might cross the river best, and both conquer those before and suffer no evil from those behind.

22. They showed^a, that they regarded it of the utmost consequence, if they had made an engagement with any one, to observe it implicitly^b. They inflicted punishment^{37. 30} upon this man, in order that it might produce fear in others also. May the gods not allow the war!

23. They asked him, if he would give them money. The Greeks gave a lance to the Macronians.

24. He said, that he would sooner die, than deliver up his shield^{24. 11}. We answered, that we would sooner die, than betray the exiles^{37. 31}. If they gave, they would give for this end, that giving to us a smaller, they might not pay to you the larger sum^c. He deliberated, whether he should send another, or go himself to assist.

XX.

1. And another also stood^d without the walls^{35. 1}. Let one company stand among the trees. They said that two noble and good men were dead. They were not able to bury the dead^{32. 21}.

2. The women stood a long time and wept^e. Those of the soldiers who stood around drove him away, and said that the sheep^{31. 19} were public property. They answered^{24. 21}, that they thought they should find the robbers^{14. 15} all dead.

3. Cleander, you know not, what you are doing. We are conscious to ourselves of having deceived Cyrus in every thing. The generals do not yet know the affair^{24. 11}.

4. For know, Persians, that you are senseless, if you suppose that your gold^{21. 14} could prevail over our valor. For be well assured^f, O king, that we would choose freedom, in preference to^g all the wealth^{30. 14} which you possess^{24. 2}.

5. They wish to know, what would be done^h. They were observing carefully, what the enemy would do. We knew that the Lacedæmonians occupiedⁱ the centre of the Grecian^{39. 28} army. I fear that^k this may take place. We feared that this might take place.

6. We were at a loss, what we should do; for we happened

(a) exhibited themselves. (b) to falsify nothing. (c) the more. (d) if (e) § 237. a. In verbs, in which some of the forms of the perfect and pluperfect active are nude, be careful in respect to the use of the different forms. (f) standing wept. (g) knew well. (h) instead of. (i) §§ 608, 610. (j) knew the L., that they occupied. (k) lest.

to be sitting as honored *guests*, upon the seat nearest to the king. He sat down in the tent, and said that he would not rise up^{25. 8}. Do not sit down.

7. You are lying down, as if it were permitted to sleep^{26. 27} securely^{14. 9}. The barbarians fled, whenever we pressed upon *them* vehemently. Let us lie down beside the river^{15. 14}.

XXI.

1. It seems necessary to march¹ as rapidly as we can^m. It seemed to us, that we ought to consider, how we could march most securely. We must pursue forthwith^{22. 24}.

2. I must do every thing, that I may never be in the power of the kingⁿ. Virtue^{40. 16} should be pursued by allⁿ. We ought to say what we know.

XXII.

The Macronian leaps both high and nimbly, and flourishes his sword. After this, the Thracians went out, singing the Sitalcas. But they had received no harm. They bound the robber; and having fastened^o him beside the horses, drove him on with both hands tied behind.

XXIII.

They asked the messenger, what the king said. He is acquainted with the Greek^p. They bid farewell to tears^q. The supper was served to^r them reclining^{40. 21} around^{31. 13} the fountain^{28. 16}. But Arystas, who was a terrible fellow to eat, said to the cupbearer, "Give the cup [said he] to Xenophon; for he seems^{21. 5} to be already at leisure, while^s I am not yet *so*."^t

XXIV.

I am conscious [to myself], that I have treated with neglect both gods and men. For I neither know how the wicked^{20.} could escape by flight, nor into what darkness they could run for concealment. Whosoever is an enemy to the good, him no one^{26. 19} could ever^t deem happy.

(l) that it is to be marched. (m) §§ 592, 606. (n) Express these sentences variously, according to the models in the text. (o) yoked. (p) understands to speak Greek. (q) they bid the weeping [40. 7] farewell. (r) was to. (s) but. (t) never.

VOCABULARY.

a-

αῖξ

ἀ-, an inseparable particle, commonly denoting *privation* or *negation*, and then called ἀ-*privative* (akin to ἀνεν, *without*). See § 325. a.]

Ἀβροξέλμης, -ου, *Abroxelmes*, interpreter to Seuthes.

ἀγαθός, -ή, -όν, *good*; *good in war*, *brave*. For its comparison, see § 160. See *καλός*.

Ἀγασίας, -ου, *Agasias*, a Stymphalian, one of the bravest of the Greek *lochági*.

ἀγγεῖον, -ου, *vessel* (for containing), *receptacle*.

[ἀγγελλώ, f. ἀγγελῶ, pf. ἤγγελκα (¶ 41, § 277. a), *to announce, carry or bring tidings.*]

Ἔγγελος, -ου, δ (ἀγγελλώ), *messenger*. Der. **ANGEL**.

Ἀγίας, -ου, *Agias*, a Greek general from Arcadia, slain through the treachery of Tissaphernes.

ἀγορά, -ᾶς (ἀγείρω, *to assemble*), *place of assembly, market-place, market*.

ἀγρός, -α, -ου (ἀγρός, Lat. *ager*, *field*), *wild*.

ἄγω, f. ἄξω, pf. ἤχα (in composition), 2 a. ἤγαγον (§ 194. 3 N.), *to lead, conduct, bring* (by leading); *direct*; ἡσυχίαν ἄγειν, *to lead a life of quiet*.

ἀγών, -ώνος, δ (ἄγω), *contest*. Der. **AGONY**.

ἀγωνίζομαι (ἀγών), f. -ίσομαι, pf. ἡγώνισμαι, *to contend, struggle, strive*. Der. **AGONIZE**.

ἀγωνιστης, -ου (ἀγών, τίθημι), a *judge of a contest*.

ἀδειπνος, -ου (ἀ-, δεῖπνον), *supperless*.

ἀδελφός, -οῦ, *brother*.

ἀδικεώ (ἀδικος), f. -ήσω, pf. ἡδίκηκα, *to injure, wrong*.

ἀδικος, -ου (ἀ-, δίκη), *unjust, unprincipled*.

ἀδω, f. ἄσομαι (§ 280), *to sing*.

ἀεί, *always, ever*.

Ἀθηναῖος, -ου, δ (Ἀθῆναι, *Athens*, chief city of Attica), *an Athenian*.

Ἀθήνησι, *at Athens*, prop. old dat. pl. of Ἀθῆναι (§ 320. 2).

ἀθλον, -ου, *prize of a contest*. Der. **ATHLETE, ATHLETIC**.

ἀθροίζω (ἀθρός), f. -οίσω, *to collect, assemble*, trans.

ἀθρός, -α, -ορ, *thick together, in a body*.

ἀθυμία, -ας (ἀθύμος), *dejection, despondency*.

ἀθύμος, -ου (ἀ-, θῦμος, *spirit, courage*), *spiritless, disinclined*.

ἄιγαλός, -οῦ, δ, *beach*.

Ἄιγυπτιος, -ου, δ (Ἄιγυπτος, *Egypt*), *an Egyptian*.

ἀιδημων, -ου, g. -ονος (αἰδώς, *shame, modesty*), *modest*.

Αἰνιάν, -άνος, δ, *an Aenianian*.

The Aenianians were a tribe in southern Thessaly, occupying the upper valley of the Sperchius.

αῖξ, αἰγός, δ, ἡ, *goat*.

αἰρέω, f. ἡσω, pf. ὥρηκα, 2 a. εῖλον (§ 301. 1), *to take, capture*; Mid., *to take for one's self, choose*. See διίσκομαι.

αἰσθάνομαι, f. αἰσθήσομαι, pf. ἡ- σθημαι, 2 a. ἡσθόμην (§ 289), *to perceive*. Der. **ESTHETIC**.

αἰσχύνω (αἰσχος, *shame, disgrace*), f. -ννῶ, *to shame, disgrace*; Mid., *to be ashamed*; with acc., *to be ashamed before, to have respect for*.

αἰτέω, f. ἡσω, pf. ἥτηκα, *to ask for a thing, demand*.

αἰχμάλωτος, -ον (αἰχμή, *point of a spear*, διίσκομαι), *taken in war*; οἱ αἰχμάλωτοι, *prisoners of war*; τὰ αἰχμάλωτα, *things taken in war, prizes of war*, including both prisoners and booty.

ἀκούω, f. ἀκούσομαι, pf. ἀκήκοα (§ 269. 7), *to hear*. Der. **ACOUSTICS**.

ἄκρος, -α, -ον, *at the end or top*; ἡ ἄκρα, subst., *citadel*; τὸ ἄκρον, *subst., height or summit*; τὰ ἄκρα, *heights*.

ἀκτή, -ῆς (ἀγνῦμι, *to break*, from the breaking of the waves), *strand, shore*.

ἀλήθεια, -ας (ἀλήθης), *truth*.

ἀληθεύω (ἀλήθης), f. -εύσω, *to speak the truth*.

ἀληθής, ἐς (ἀ-, λανθάνω, *to lie hid*), *true*.

• διίσκομαι, f. διλόσομαι, pf. ἔλωκα and ἔλωκα, 2 a. ἔλλων and ἔλων (§ 301. 1), *to be captured or taken*: used as the passive of αἰρέω.

ἀλκιμός, -ον (ἀλκή, *valor*), *warlike, brave*.

ἀλλά, *but*; originally the neut. pl. of ἄλλος, and denoting that different things follow from those which have preceded. It expresses *opposition* more strongly than δέ.

ἀλλήλων (ἄλλος), *of one another, of each other*. See § 145, ¶ 23. C.

ἀλλορα, f. ἀλοῦμαι (§ 277), *to leap*.

ἄλλος, -η, -ο (§ 97. 2), *other another, else*; ἄλλη, dat. fem. as adv., *another way, else where*.

ἄλλοτε (ἄλλος), *at another time*.

ἄλλως (ἄλλος), *in another way otherwise*.

ἀλόγιστος, -ον (ἀ-, λογίζομαι), *in considerate, thoughtless*.

ἄλσος, -εος, τό, *sacred grove*.

ἄμα, *at the same time*.

ἄμαξα, -ης, *carriage, wagon hence, wagon-load*.

ἄμαξιτός, -όν (ἄμαξα), *for carriages, odds* ἄμαξτός, *a carriage-road*, ἄμαρτάνω, f. ἄμαρτος, pf. ἡ- μάρτηκα, 2 a. ἡμαρτον (§ 289), *to err, miss*.

ἄμαχεί (ἀ-, μάχη), *without a battle*.

ἄμαχητι (ἀ-, μάχομαι), *without fighting or resistance*.

• Αμβρακιώτης, -ον (Αμβρακία, *Ambracia*, a city in Epirus), *Ambraciot or Ambracian*.

ἄμελος (ἀ-, μέλω), f. ἡσω, pf. ἡμέληκα, *to neglect, be careless of*.

ἄμπελος, -ον, ἡ, *vine*.

ἄμφι, *about*; akin to ἄμφω, and signifying originally *on both sides*.

ἄμφοτερος, -α, -ον (ἄμφω), *both*; little used in the sing.

ἄμφω, -ον (§ 137. γ, ¶ 21), *both, an*, — 1. at the beginning of a clause, a shortened form of the conj. ἔάν, *if*; — 2. elsewhere, a particle expressing contingency, in connection with which a verb is usually translated into Eng. by the potential mode. See §§ 587, 588, 603 f, 608, 615. 2, 616. b.

ἄνα, prep., *up*; ἀνὰ κράτος, [up to one's strength] *with all speed, at full speed*.

ἀναβαίνω (ἀνά, βαίνω, f. βήσομαι, pf. βέβηκα, 2 a. ἔβην), *to go up ascend, mount, climb up*.

ἀνάβασις, -εως, ἡ (ἀναβαίνω), *ascent, expedition up from the sea-coast into central Asia*.

ἀναγιγνώσκω (ἀνά, γιγνώσκω, f.

γνώσομαι, pf. ἔγρωκα, 2 a. ἔ-γνων, to read.

ἀναγκάζω (ἀνάγκη), f. -άσω, to compel, force.

ἀνάγκη, -ης, necessity.

ἀνάγω (ἀνά, ἄγω, f. ἄξω, pf. ἡχα, 2 a. ἡγαγον), to lead, carry, or bring up; hence, to bring upon the high sea; Mid., to put out to sea, set sail.

*ιν αθαρρέω (ἀνά, θαρρέω, f. -ήσω, pf. τεθάρρηκα), to regain courage.

ἀνατρέω (ἀνά, αἴρεω, f. -ήσω, pf. ἡρηκα, 2 a. εἰλον), to take up; Mid., to take up what is connected with one's self, as the bodies of friends for burial, food placed before one, &c.

ἀνικοινώω (ἀνά, κοινώω, f. -ώσω, to make common, from κοινός), to communicate.

ἀνακράζω (ἀνά, κράζω and 2 pf. κεκράγα, to cry, f. pf. κεκράξομαι, 2 a. ἡκραγον, § 274. δ), to raise a cry.

ἀναμένω (ἀνά, μένω, f. μενῶ, pf. μεμένηκα), to wait for.

ἀναμνήσκω, (ἀνά, μιμνήσκω, f. μνησω), to remind; Mid. and Pass., to recollect, call to mind.

*Ἀναξίβιος, -ον, *Anaxibius*, a Spartan admiral.

ἀναπειθώ (ἀνά, πειθω, f. πείσω, pf. πέπεικα), to persuade, induce.

ἀνατείνω (ἀνά τείνω, to stretch, f. τενῶ, pf. τέτικα, § 268), to stretch up, hold up.

ἀνατέλλω (ἀνά, τέλλω, to raise, rise, f. τελῶ, a. ἔτειλα), to rise, of the sun.

ἀνελόμενος, 2 aor. mid. part. of ἀνασοέω.

ἀνεμος, -ον, δ, wind.

ἀνευ, without; opposed to σύν, with.

ἀνήρ, g. ἀνδρός (§ 106. 1), δ, man, in distinction from woman; husband. See ἀνθρωπος.

ἀνθρωπος, -ον, δ, ἡ, man, in distinction from beast. 'Ανήρ and ἀνθρωπος are distinguished from each other as *vir* and *homo* in

Latin; the former signifying a man, in a more special or emphatic sense; and the latter, simply *one of the human race*. Hence the former usually implies *honor*, and the latter often *contempt*.

ἀνίστημι (ἀνά, ἴστημι, f. στήσω, pf. ἴστηκα), to raise up, rouse; in the intrans. forms, to stand up, rise. See ἴστημι.

ἀνίσχω (ἀνά, ἴσχω, prolonged form of ἔχω), to rise, of the sun.

ἀνόητος, -ον (ἀ-, νοέω, to think), senseless.

ἀνοίγω and ἀνοίγνυμι (ἀνά, οἴγω, poet., to open), f. ἀνοίξω, pf. ἀνέφχα, impf. ἀνέψωγον and later ἡνοιγον (§ 294), to open.

ἀντί, over against, instead of.

ἀντιτάττω (ἀντί, τάττω, f. τάξω, pf. τέταχα), to arrange or draw up against.

ἀνω (ἀνά), adv., up, upwards.

Comp. ἀνωτέρω, sup. ἀνωτάτω.

ἀξίην, -ης, axe.

ἀξιος, -α, -ον, worthy of, worth; ἀξιος είναι, with inf., to be worthy, deserve.

ἀξιώ (ἄξιος), f. -ώσω, pf. ἡξίωκα, to think worthy, think fit, claim.

ἀπαγγέλλω (ἀπό, ἀγγέλλω, f. -ελώ, pf. ἡγγελκα), to carry or bring back word or tidings, report.

ἀπαγορεύω (ἀπό, ἀγορεύω, to speak in public, f. -εύσω), to [speak off from a thing] give up, become exhausted.

ἀπάγω (ἀπό, ἄγω, f. ἄξω, pf. ἡχα, 2 a. ἡγαγον), to lead away.

ἀπαντάω (ἀπό, ἀντάω, to come opposite to), f. -ήσω, commonly -ήσομαι, pf. ἀπήντηκα, to meet.

ἀπας, ἀπάσα, ἀπαν, g. ἀπαντος, ἀπάσης (άμα, πᾶς), all together, the whole.

ἀπειμι (ἀπό, είμι), to go away, depart.

ἀπελαύνω (ἀπό, ἐλαύνω, f. ἐλάσω, pf. ἐλήλακα), to drive away, to ride off or away.

ἀπέρχομαι (ἀπό, ἔρχομαι, f. ἐλεύ

σομαι, pf. ἐλήλυθα, 2 a. ἥλθον), *to go away, depart.*
 ἀπλόος, -οη, -όν, contr. ἀπλοῦς, -η, -οῦν (ἀμα, -πλός, § 138. 4), *simple, sincere.*
 ἀπό, Lat. ab, *from.* In compos., *off, away, back.* See ἔξ.
 ἀποβαίνω (ἀπό, βαίνω, f. βήσομαι, pf. βέβηκα, 2 a. ἔβην), *to step off, disembark.*
 ἀποδείκνυμ (ἀπό, δείκνυμ, f. δείξω, pf. δέδειχα), *to show forth, appoint, express;* Mid., *to express one's opinion.*
 ἀποδιδράσκω (ἀπό, διδράσκω, *to run, f. δράσομαι, pf. δέδρακα, 2 a. ἔδραν, § 285), to run away, to escape by stealth.*
 ἀποδίδωμι (ἀπό, δίδωμι, f. δώσω, pf. δέδωκα, a. ἔδωκα), *to give back, pay.*
 ἀποθνήσκω (ἀπό, θνήσκω, f. θανοῦμαι, pf. τέθνηκα, 2 a. ἔθανον), *to die off, die, be slain or put to death.*
 ἀποκαίω (ἀπό, καίω, f. καύσω, pf. κέκαυκα), *to burn off, wither, trans.*
 ἀποκλείω (ἀπό, κλείω, f. -σω), *to exclude, intercept.*
 ἀποκόπτω (ἀπό, κόπτω, f. κόψω, pf. κέκοφα), *to cut or beat off.*
 ἀποκρίνομαι (ἀπό, κρίνω), f. -κρινοῦμαι, pf. -κέκριμαι, *to answer, reply.*
 ἀποκτείνω and ἀποκτίννυμ (ἀπό, κτείνω, *to kill, f. κτενῶ, pf. ἔκτρων, § 295), to kill off, kill, slay, put to death.*
 ἀπολείπω (ἀπό, λείπω, f. -ψω, pf. λέλοιπα, 2 a. θλιπον), *to leave behind, desert.*
 ἀπόλλυμ (ἀπό, δλλῦμ, *to destroy, f. δλέσω, commonly δλῶ, pf. δλώλεκα, § 295), to destroy; Mid. (2 a. ἀπωλόμην), to perish; 2 pf. δλωλα, intrans. as pres., *to be undone or lost.**

Ἀπόλλων, -ωνς (§§ 105. R., 107. N.), *Apollo, one of the chief divinities of the Greeks, regarded as the patron of soothsaying, music, poetry, archery, &c.*

ἀπεπέμπω (ἀπό, πέμπω, f. πέμψω, pf. πέπομφα), *to send away or back, to send (what is due).*
 ἀποπλέω (ἀπό, πλέω, f. πλεύσομαι, or πλευσοῦμαι, pf. πέπλευκα), *to sail away.*
 ἀπορέω (ἀ-, πόρος, *passage, way.* f. -ήσω, and ἀπορέομαι, f. -ήσομαι, *to be at a loss.*
 ἀποσπάω (ἀπό, σπάω, *to draw, f. σπάσω, pf. ἔσπακα, § 219), i.; draw off, separate, withdraw, trans.*
 ἀποστέλλω (ἀπό, στέλλω, f. στελῶ, pf. ἔσταλκα), *to send away or back.*
 ἀποστερέω (ἀπό, στερέω, *to deprive, f. στερήσω, pf. ἔστερηκα), to deprive, rob.*
 ἀποτεμνω (ἀπό, τέμνω, f. τεμῶ, pf. τέμηκα, 2 a. ἔτεμον and ἔταιμον), *to cut off, intercept.*
 ἀποτίνω (ἀπό, τίνω, *to pay, expiate f. τίσω, pf. τέτικα, § 278), to pay back; Mid. ἀποτίνομαι, f. τίσομαι, to take vengeance upon requite, punish.*
 ἀποφεύγω (ἀπό, φεύγω, f. φεύξομαι, 2 pf. πέφευγα, 2 a. ἔφυγον) *to flee from, flee beyond reach, escape by flight.*
 ἄρα (ἀρ, *to fit, § 285), accordingly, then, therefore. See § 673. a.*
 Ἀργεῖος, -ον, δ ("Ἀργος, Argos, chief city of Argolis), *an Argive.*
 ἀργύριον, -ον (dim. of ἀργυρος, silver), *silver-money, money.*
 Ἀργώ, -ός, ἡ, *Argo, the ship in which Jason sailed to Colchis in quest of the golden fleece.*
 ἀρετή, -ῆς, *virtue, valor.*
 ἀρήγω, f. -ξω, *to succour, assist.*
 Ἀριαῖος, -ον, *Ariæus, commander of the Asiatics in the army of Cyrus.*
 ἀριθμός, -ον, δ, *number, amount.* Der. ARITHMETIC.

ἀριστάω (ἀριστον, *breakfast), f. -ήσω, pf. ἡρίστηκα, to break fast.*
 ἀριστος, *best, noblest, sup. of ἀγαθός; neut. pl. ἀριστα, as adv. best, sup. of εὖ or καλῶς.*

Αρκαδικός, -ή, -όν (Αρκαδία, *Ar-
cadia*, central province of the
Peloponnesus), *Arcadian*.

Αρκάς, -άδος, δ, *an Arcadian*.

Ιρμα, -άτος, τό, *chariot*.

Αρμήνη, -ης, *Harmene*, a harbour
of Sinope.

ἱρπάζω, f. ἡρπάσω, pf. ἡρπακα, *to
match, snatch up*.

Αρταόζος, -ον, *Artaozus*, a friend
of Cyrus.

Αρταξέρξης, -ον, *Artaxerxes*, sur-
named *Mnemon* from his great
memory, eldest son of Darius
Nothus, and his successor upon
the throne of Persia.

Αρτεμις, -ιδος, *Diana*, sister of
Apollo, goddess of the chase
and of virginity.

ἄρτος, -ου, δ, *loaf of bread*.

Αρύστας, -ον, *Arystas*, an Arcadi-
an, a great eater.

Αρχαγόρας, -ον, *Archagoras*, an
exile from Argos, one of the
Greek *lochāgi*.

ἄρχη, -ῆς (ἀρχω), *rule, government;
province; beginning*.

ἄρχω, f. ἄρχω (§ 222. 1), *to take
the lead, to rule, to command;
to begin* (§ 350. r.); *Mid, to begin*. In the sense *to begin*, the
*active rather denotes to begin
for others to follow, and the
middle simply to begin for one's
self*. Der. **ARCH-**.

ἄρχων, -οντος, δ (prop. part. of ἄρ-
χω), *commander, ruler*.

ἀσθενέω (ἀσθενής, *weak*), f. -ήσω,
to be weak, feeble, or sick.

Ασία, -ας, *Asia*, the largest of the
three grand divisions of the old
world.

Ασιδάτης, -ον, *Asidates*, a rich
Persian, taken and despoiled by
Xenophon.

Ασιναῖος, -ον (Ασίνη, *Asine*, a
town of Laconia), *an Asinæan*.

ἄσιτος, -ον (ἀ-, σίτος), *without food*.

ἄσκος, -ού, δ, *leathern bag, goat-
skin*.

ἄσμενος, -η, -ον, *glad, joyful*.

ἄπτάζομαι, f. -άπομαι, *to greet, em-
brace, take leave of*.

ἀσπίς, -ιδος, ἡ, *shield, the large
round shield of the Greeks*.

ἀσφαλής, -ές (ἀ-, σφάλλομαι, *to
stumble, fall, fail*), *safe, secure*.

ἀσφαλῶς (ἀσφαλής), *safely, se-
curely*.

ἀταξία, -ας (ἀ-, τάττω), *disorder,
want of discipline*.

αὖ, *again, on the other hand*.

αὐλίζομαι (αὐλή, *court-yard, lodg-
ing*), f. -ίσομαι, *to lodge*.

αὐλός, -ού, δ, *flute, differing from
that common with us, in having
a mouth-piece, and a fuller tone*.

αὐτόριτος, -η, -ον (αὐτός, *r. μα-*, *to*

endeavour), *self-moving; ἀπὸ
τοῦ αὐτομάτου, of one's own mo-
tion or accord*. Der. **AUTOMA-
TON**.

αὐτός, -ή, -ό, *very, same, self; δ
αὐτός, the same; in the oblique
cases not beginning a clause, as
the common pron. of the 3d
pers. *him, her, it; gen. αὐτοῦ*
[sc. τότου or χωρίου, § 379], as
adv., *there*. See §§ 149, 508 f.*

αὐτοῦ, -ῆς, *contr. from ἑαυτοῦ, -ῆς*.

ἀφαιρέω (ἀπό, αἱρέω, f. -ήσω, pf. *ἡρηκα*, 2 a. *εἷλον*), and oftener
ἀφαιρέομαι, *to take away, de-
prive, rob*.

ἀφανής, -ές (ἀ-, φαίνω), *unseen, out
of sight, invisible*.

ἀφίημι (ἀπό, ἵημι, f. *ήσω*, pf. *εἴκα*,
a. *ήκα*), *to let loose*.

ἀφικνέομαι (ἀπό, ἵκνέομαι, *to come*,
f. *ἴσομαι*, pf. *ἴγμαι*, 2 a. *ἰκόμην*,
§ 292), *to arrive, come to*.

ἀφιππέω (ἀπό, ἵππεώ, *to ride*, δ
-εῖσω), *to ride off or back*.

ἀφίστημι (ἀπό, ἵστημι), f. *ἀποστή-
σω*, pf. *ἀφέστηκα*, 1 a. *ἀπέστη-
σα*, 2 a. *ἀπέστην*, *to withdraw
from, trans. ; in the intrans.
forms, to stand off from or aloof,
withdraw, retire*.

Αχαίος, -ού, *an Achæan*, an inhab-
itant of Achaia, the northern
province of the Peloponnesus.

ἀχθόμαι, f. *ἀχθέσομαι*, a. *ἡχθέσθη*
(§ 222. a), *to be vexed*.

Βαβυλών, -ώνος, ἡ, *Babylon*, a cele-

brated city upon the river Eu-phrates.

Βαβυλώνιος, -α, -ον (Βαβυλών), *Babylonian*.

βάθος, -eos, τό (βαθύς), *depth*.

βαθύς, -εῖα, -ύ, *deep*.

[βαίνω, f. βήσσομαι, pf. βέβηρκα, 2 a. ἔβην (§ 278), *to step, go*.]

βάλλω, f. βαλῶ, pf. βέβληκα, 2 a. ἔβαλον (§§ 223, 277. a), *to throw, cast*.

βάρβαρικός, -ή, -όν (βάρβαρος), *bar-barian*.

βάρβαρικῶς (βάρβαρικός), *in the barbarian tongue, in Persian*.

βάρβαρος, -ον, *barbarian*; βάρβα-ρος, subst., *a barbarian*, a term applied by the Greeks to those of all nations except their own.

βασιλεῖος, -ον (βασιλεύς), *belonging to a king, royal*; τό βασιλείων [sc. δῶμα], and oftener τά βασιλεῖα, *palace*.

βασιλεύς, -έως, *king*, esp. applied by the Greeks, and often without the art. (§ 485. a), *to the King of Persia*.

βασιλεύω (βασιλεύς), f. -ένσω, *to reign*.

βασιλικός, -ή, -όν (βασιλεύς), *king-ly, royal*.

βέλεσυς, -υος, *Belesys*, a satrap of Syria.

βελτίων, *better*, and βελτιστος, *best, comp. and sup. of ἀγαθός*.

βία, -ας, *force, violence*.

βίκος, -ον, δ, *jar*.

βίος, -ον, δ, *life*.

βοάω, f. βοήσσομαι, *to cry out, call aloud*.

βοιώτιος, -ον, δ, *a Boeotian*, an inhabitant of the Grecian province northwest of Attica.

βορέας, -ον, contr. βορρᾶς, -ᾶ (§ 94), *BOREAS, the north wind*.

βούλεύω (βούλή, *plan, counsel*, from βούλομαι), f. -ένσω, pf. βεβούλευκα, *to plan, counsel*; Mid., *to take counsel, deliberate, consider, purpose, resolve*.

βούλομαι, f. βούλήσσομαι, pf. βε-βούλημαι (§ 222. 2), *to will, be willing, wish*. See p. 68. c.

βοῦς, βοός, δ, ή (§ 112. 4), *Lat. bos, ox, cow*.

βραχύς, -εῖα, -ύ, *short*, βραχύ, *as adv., a short distance..*

Βυζάντιον, -ον, *Byzantium*, a city on the Thracian Bosphorus, now *Constantinople*.

γαλήνη, -ης, *a calm*.

γάρ, conj., *for*; never the first word in its clause (§ 673. a), but usually the second.

γέ, *at least, certainly, surely*; a particle, whose chief use is to add emphasis or force to the word preceding. See § 673. a.

γείτων, -ονος, δ, ή, *neighbour*.

γελάω, f. -άσσομαι, a. ἐγέλασα (§ 219. a), *to laugh*.

γέλως, -ωτος, δ (γελάω), *laughter*
γέμω, used only in pres. and impf., *to be full of*.

γενεά, -ᾶς (γίγνομαι), *birth*.

γέρδον, -ον, *a wicker shield* (of osier, covered with ox-hide)..

γεύομαι, f. γεύσσομαι, pf. γέγευμαι, *to taste*. The act. γεύω is causative, *to make to taste, give one a taste of*.

γέφυρα, -ᾶς, *bridge*.

γῆ, γῆς (contr. from γάα), *earth, land*.

γίγνομαι, f. γενήσσομαι, pf. γεγένημαι and γέγονα, 2 a. ἐγενόμην (§ 286), *to come to be, become, be born, take place, be, come*. The general distinction between είμι and γίγνομαι is the same as, in Eng., between *be* and *become*.

γιγνώσκω, f. γνώσσομαι, pf. ἐγγνωκι, 2 a. ἐγνων (§ 285), *Lat. nosco, to know, understand, determine, judge*.

Γλοῦς, Γλοῦ (§ 126. 2), *Glus*, a son of the Egyptian Tamos, and a favorite officer of Cyrus.

γνώμη, -ης, *judgment, opinion*.

γόνυ, γόνατος, τό (§ 103. N.), *knee*.

γράμμα, -ατος, τό (γράφω), *letter*.

Der. GRAMMAR.

γράφω, f. -ψω, pf. γέγραφα (¶ 36), *to write*.

γυμνάζω (γυμνός, *naked*, from the Greek habit of engaging in ex-

ercise naked), f. -άσω, *to exercise, train.* Der. GYMNASTICS.

γυνή, γυναικός (§ 101. γ), *woman, wife.*

δακρύω (δάκρυ, *tear*), f. -ύσω, *to weep:*

δαρεικός, -οῦ, δ (Δαρεῖος), *daric*, a Persian gold coin, = about \$ 4.00.

Δαρεῖος, -ον, *Darius*, surnamed Nothus, king of Persia, natural son of Artaxerxes Longimānus, and father of Artaxerxes Memon and Cyrus.

διστόρ, -οῦ, δ (δαιομαι, *to divide*), *tribute.*

δέ, *but, and; on the other hand*, also (§ 657. γ); the common particle of *contradistinction*, intermediate in its force between the copulative *καὶ*, *and*, and the adversative *ἀλλά*, *but*. *Καὶ* unites without implying distinction; while *δέ* implies some distinction, and *ἀλλά* not only distinction, but opposition. *Δέ*, like *μέν* (which see), is usually the second word in its clause, never the first (§ 673. a).

δέδοικα and δέδια, f. (epic) δείσομαι, a. ἔδεισα (¶ 58, § 237, 282), *to be afraid, fear.*

δέι, see δέω, *to need.*

δείκνυμ and δεικνύω, f. δείξω, pf. δέδειχα (¶ 52, § 294), *to point out, show.*

δεῖλη, -η, -όν (δέος, *fear*), *terrible.*

δειπνέω (δεῖπνον), f. δειπνήσω, pf. δεδείπνηκα, *to sup, take one's supper.*

δεῖπνον, -ον, *supper.*

δέκα, indecl., *ten.*

δεκαπέντε, indecl., *fifteen.*

δένδρον, -ον (§ 124. β), *tree.*

δεξιός, -ά, -όν, Lat. *dexter, right* (as opposed to *left*), *on the right;* ή δεξιά [sc. χείρ], *the right hand;* τὸ δεξιόν [sc. ἕπας], *the right wing of an army.*

Δέξιππος, -ον, *Dexippus*, a Laconian in the army of Cyrus, who

proved false to his fellow-soldiers.

δέρμα, -ατος, τὸ (δέρω, *to flay*), *skin, hide.*

δεσπότης, -ον (§ 742), *master.* Der. DESPOT.

δεῦρο, *hither.*

δεύτερος, -α, -ον (δύο), *second.*

δέχομαι, f. δέξομαι, pf. δέδεγματ, *to receive, take.*

δέω and rarely δίδημ, f. δήσω, pf. δέδεκα (§§ 219, 284), *to bind, tie up.*

δέω, f. δεήσω, pf. δεδέηκα (§ 222. 3), *to need; commonly impers. in the Act., δεῖ, there is need, it is necessary, l. δεήσει, &c. ; Mid.*

δέομαι, f. δεήσομαι, pf. δεδέημαι, a. ἔδειθην, *to need, want, desire, beg, entreat, request.*

δή (a shorter and weaker form of ἥδη, *now*, and used, like out unemphatic *now*, without any distinct reference to time), *now, then, so, indeed.* See § 673. a.

δῆλος, -η, -ον, *evident, manifest.*

δηλώ (δῆλος), f. -ώσω, pf. δεδήλω (¶ 47), *to manifest, show.*

δημόσιος, -α, -ον (δῆμος, *people*), *belonging to the people, public.*

διά, *through; w. gen., more literally, through place, time, &c. ; w. acc., through means of, on account of, by reason of.*

διαβαίνω (διά, βαίνω, f. βήσομαι, pf. βέβηκα, 2 a. ἔβην), *to go through or across, to cross.*

διαβάλλω (διά, βάλλω, f. βαλῶ, pf. βέβληκα, 2 a. ἔβαλον), *to trounce, slander, accuse falsely.*

διαδίδωμ (διά, δίδωμ, f. δώσω, pf. δέδωκα, a. ἔδωκα), *to distribute.*

διαζεύγνυμ (διά, ζεύγνυμ, f. ζεύξω), *to disjoin, part, separate.*

διακινδυνεύω (διά, κινδυνεύω, *to risk, f. -ένσω*), *to risk throughout, expose one's self.*

διακλάω (διά, κλάω, *to break, f. κλάσω*), *to break in pieces, break up.*

διακόσιοι, -αι, -α (δίς, ἔκατον), *two hundred.*

διαλαμβάνω (διά, λαμβάνω, f. λήψω

μας, pf. εἴληφα, 2 a. ἔλαβον), *to take each his share of a thing, divide (as a company among themselves).*

διαλέγομαι (διά, λέγω), f. διαλέξομαι, pf. διειλεγμαι, a. διελέχθην, *to converse.* Der. DIALOGUE.

διάνοια, -as (διά, νόος), *thought, design.*

διαπλέω (διά, πλέω, f. πλεύσομαι, pf. πέπλευκα), *to sail across.*

διαρρίπτειν (διά, ρίπτειν, f. ρίψω, pf. ἔρριφα), *to throw [through a company] about, distribute by throwing.*

διασημαίνω (διά, σημαίνω, f. -ανώ), *to signify, indicate, make known.*

διασπείρω (διά, σπείρω, f. σπερῶ), *to scatter abroad, disperse.*

διατάττω (διά, τάττω, f. τάξω, pf. τέτραχα), *to arrange, draw up in order of battle, set in order.*

διατίθημι (διά, τίθημι, f. θήσω, pf. τέθεικα, a. ἔθηκα), *to dispose; Mid., to dispose of (for one's self, especially by sale).*

διατρίβω (διά, τρίβω, *to rub, wear, f. τρίψω, pf. τέτριφα*), *to [wear through] spend time, delay, tarry.*

διαφαίνω (διά, φαίνω, f. φανῶ, pf. πέφαγκα), *to show through; Mid., to appear or shine through.*

διδάσκω, f. διδάξω, pf. δεδίδαχα (§ 285), *to teach.* Der. DIDACTIC.

δίδημι, *see δέω, to bind.*

δίδωμι, f. δώσω, pf. δέδωκα, a. ἔδωκα (¶ 51), *to give, present.*

διελαύνω (διά, ἐλαύνω, f. ἐλάσω, pf. ἐλήλακα), *to ride through.*

διέρχομαι (διά, ἔρχομαι, f. ἐλέύσομαι, pf. ἐλήλυθα, 2 a. ἤλθον), *to go through, pass over; go abroad.*

διέχω (διά, ξέχω, f. ξέξω and σχήσω, pf. ξσχηκα, 2 a. ξσχον), *to [hold apart] be distant.*

δικαίως (δίκαιος, *just, from δίκη, justly, with good reason.*

δίκη, -ης, *justice, punishment.*

διπλός, -η, -όν, *contr. διπλοῦς,*

-η, -οῦν (δίς, -πλός, § 138 4) *double.*

[δίς (δύο), *twice.*]

δισχίλιοι, -αι, -α (δίς, χίλιοι), *two thousand.*

δίφρος, -ου, δ (δίς, φέρω), *seat (prop for two).*

διωκτέος, -α, -ον (διώκω), *to be pursued.*

διώκω, f. -ξω and -ξομαι, *to pursue chase.*

δοκέω, f. δόξω (§ 288), *to seem appear; think.* Imperf. δοκεῖ, *it seems, appears, f. δόξει.*

δοράτιον, -ον (dim. of δόρυ), *a small spear, javelin.*

δόρυ, δόρατος (§ 103. N.), *spear.*

δούλεύω (δούλος, *slave*), f. -ένσω, pf. δεδούλευκα, *to be a slave.*

δοντέα (δοντός, *din*), f. -ήσω, *to make a din.*

δρακόντιος, -ον, *Dracontius*, a Spartan exile, chosen by the Greeks to superintend the games celebrated on account of their safe return to the sea-coast

δραμεῖν, 2 a. infin. of τρέχω.

δρόμος, -ον, δ (τρέχω), *running, race.*

δύναμαι, f. δυνήσομαι, pf. δεδύνημαι, a. ἔδυνήθην, ἤδυνήθην (§ 189. 1), and ἔδυνάσθην, *to be able, can.*

δύναμις, -εως, η (δύναμαι), *power.* Der. DYNAMIC.

δύνω and δύνμαι, f. δύσομαι, pf. δέδυκα, 2 a. ἔδυν (§ 278), *to enter, put on one's self; of the sun, to set.*

δύο, δυοῖν (§ 137. γ), Lat. duo, *two.*

δυσμή, -ῆς (δύνω), *setting (of the sun), scarce used except in the plur.*

έάν (εἰ, ἄν), *contr. ην and ἄν, if, used w. subj. (§ 603); έάν μη, if not, unless.*

έαντοῦ, -ῆς, *contr. αὐτοῦ, -ῆς (¶ 23. B, § 144), of himself, herself, or itself.*

έάω, f. -άσω, pf. εἴάκα, *to permit.*

έάω χαίρειν, *to bid farewell to let alone.*

εγγύς, *near*. For its comparison, see § 163. *β.*

έγώ, *έμοι* or *μοῦ* (¶ 23), Lat. *ego*, *I*. See p. 73. *j.*

έγωγε (έγώ, *γέ*, §§ 328. *b*, 732. *d*, *δ*), *I at least, I surely, I* (more emphatic than *έγώ*).

έθελω, f. -ήσω, pf. ήθεληκα (§ 222. *2*), *to wish, will, be willing*. See p. 68. *c.*

εἰ if, used w. ind. and opt. (§ 603); εἰ μή, *if not, unless*.

εἰδέναι, εἰδώς, inf. and part. of οἶδα.

εἰδον, 2 a. of ὄράω.

εἰκάζω (εἰκός), f. -άσω, impf. εἰκαζον and γῆκαζον (§ 188. *N.*), *to liken, conjecture*.

εἰκός, -ότρος (neut. part. of the perf. εἰκα), *likely, probable*.

εἴκοσι(ν, § 66. *a*), indecl., *twenty*.

εἰλον, 2 a. of αἰρέω.

εἰμί, f. έσσομαι, impf. ήν (¶ 55, § 230), *to be*. See γίγνομαι.

εἰμι, impf. γενιν (¶ 56, § 231), *to go, come*. See § 301. *3.*

εἴπον, *said*, 2 aor., and εἴρηκα, pf. associated with φημί (¶ 53, § 301. *7*).

εἰς (έν, § 648. *γ*), *into; to; against, upon; for, in respect to; to the number of*. In expressing motion to, εἰς is the common prep. with names of places, and πρός or παρά with names of persons (παρά expressing more precisely to the side or vicinity of, as to the court of a monarch).

εἰς, μία, ἕν, g. ἐνός, μᾶς (¶ 21, § 137. *β*), *one*; used more strictly as a numeral than *one* in Eng.

εἰσβάλλω (εἰς, βάλλω, f. βαλῶ, pf. βέβληκι, 2 a. ἔβαλον), *to throw one's self into, enter into*.

εἰσβολή, -ῆς (εἰσβάλλω), *entrance*.

εἰσδύνω and εἰσδύομαι (εἰς, δύνω and δύομαι, f. δύσσομαι, pf. δέδυκα, 2 a. ἔδυν), *to enter into*.

εἰσειμι (εἰς, εἰμι), *to go into or in, enter*.

εἰσέρχομαι (εἰς, ἔρχομαι, f. ἐλεύσσομαι, pf. ἐλήγνθα, 2 a. ἡλθον), *to come into or in, enter*.

εἰσπλέω (εἰς, πλέω, f. πλεύσομαι pf. πέπλευκα), *to sail into*.

εἰσφέρω (εἰς, φέρω, f. οἴσω, pf. ἐνήνοχα, 1 a. ἡνεγκα, 2 a. ἡνεγκον), *to bring into or in*.

εἰσω (εἰς), *within*.

εἰτα (εἰ τά, if those things are), *then, in that case*.

εἰτε . . εἰτε (εἰ, τέ), *whether . . or*.

εἰώθα (§ 297), plup. εἰώθειν, *to be*

accustomed or wont.

έκ, see έξ.

έκαστος, -η, -ον, *each*.

έκατέρωθεν (έκάτερος, *each of two*), *from each side, on both sides*.

έκατόν, indecl., *one hundred*.

έκβαλλω (έξ, βάλλω, i. βαλῶ, pf. βέβληκα, 2 a. ἔβαλον), *to cast out*.

έκγονος, -ον (έκ, γίγνομαι), *born from*; τὰ έκγονα, *offspring, young*.

έκδέρω (έξ, δέρω, f. δερῶ, a. έδειρα, § 259. *a*), *to flay*.

έκδίδωμι (έξ, δίδωμι, f. δώσω, pf. δέδωκα, a. έδωκα), *to give forth, deliver up*.

έκει, *there*.

έκείνος, -η, -ο (έκει), *that*, pl. *those*; as pers. pron., *he, she, it*. See §§ 97. 2, 502, 512 f.

έκείσε (έκει), *thither*.

έκκλησία, -ας (έκκαλέω, *to call forth*), *an assembly* (prop. called forth by a crier).

έκκλινω (έξ, κλίνω, *to bend*, f. κλίνω), *to turn aside or away, give way*.

έκλείπω (έξ, λείπω, f. -ψω, pf. λέλοιπα, 2 a. ἔλιπον), *to forsake, desert*. Der. ECLIPSE.

έκπίνω (έξ, πίνω, f. πίομαι, pf. πέπωκα, 2 a. ἔπιον), *to drink off or up*.

έκπλέω (έξ, πλέω, f. πλεύσομαι, pf. πέπλευκα), *to sail forth*.

έκποριζω (έξ, πορίζω, *to supply*, f. -ίσω), *to provide*.

έκτρέπω (έξ, τρέπω, f. -ψω, pf. τέτροφα and τέτραφα), *to turn out of or aside, trans.*; Mid., *to turn aside, intrans*.

έκφέρω (έξ, φέρω, f. οἴσω, pf. ἐνήνοχα, 1 a. ἡνεγκα, 2 a. ἡνεγκον).

to carry out (esp. a corpse for burial).

έλαυνω, f. έλάστω, έλω, pf. έλήλακα (§ 278), *to drive, ride.*

έλειν, 2 a. inf. of αἴρεω.

έλευθερία, -ας (έλευθερος), *freedom, liberty.*

έλευθερος, -α, -ον, *free.*

έλθειν, 2 a. inf. of ἔρχομαι.

έλκω, f. -ξω, impf. εἰλκον (§§ 189. 3, 298), *to draw, draw up.*

Ελλάς, -άδος, ἡ ("Ελλην"), *Greece.*

"Ελλην, -ηνος, ὁ, *a Greek.*

έλληνίω (Ελλην), f. -ίσω, *to speak Greek.*

Ελληνικός, -ή, -όν ("Ελλην), *Grecian, Greek.*

Ελληνικώς (Ελληνικός), *in Greek.*

Έλληνίς, -ίδος, ἡ ("Ελλην, § 134), adj., *Grecian.*

έμαυτοῦ, -ῆς (¶ 23. B, § 144), *of myself.*

έμβαινω (ἐν, βαίνω, f. βήσομαι, pf. βέβηκα, 2 a. ἔβην), *to go into or on board, embark.*

έμβαλλω (ἐν, βάλω, f. βαλῶ, pf. βέβληκα, 2 a. ἔβαλον), *to throw or put in or upon, insert, inflict.*

έμβιβάζω (ἐν, βιβάζω, *to cause to go, f. -άσω*), *to put on board a vessel, make one embark.*

έμου, έμοι, έμέ, oblique cases of ἔγώ.

έμος, -ή, -όν (ἔγώ, έμοῦ), *my, mine.*

έμπειρος, -ον (ἐν, πεῖρα, *trial*), *experienced in, acquainted with.*

έμπιπτω (ἐν, πίπτω, f. πεσούμαι, pf. πέπτωκα, 2 a. ἔπεσον), *to fall into, rush or throw one's self into.*

έμπλεως, -ων (ἐν, πλέως, § 135), *full.*

έμπόριον, -ον (έμπορος, *trader*), ΕΜΠΟΡΙΟΥ, *mart.*

έμπροσθεν (ἐν, πρόσθεν), *in front, before, previously.*

ἐν, Lat. in, in; *within, among; at; on, upon; in composition, often into.*

έναντιος, -α, -ον (ἐν, ἀντί), *over against, opposite, opposed to, contrary, of ἐναντίος, the enemy.*

ένδον (ἐν), *within.*

ένδοντα and ένδομαι (ἐν, δύνω ατι δύομαι, f. δύσομαι, pf. δέδυκα, 2 a. ἔδυν), *to put on one's self.*

ένειμι (ἐν, εἰμί, f. ἔσπομαι), *to be in, ένεκα, on account of, for the sake of.*

ένθα (ἐν), *there, here; where; thereupon.*

ένι, see Notes on Less. XV. 9.

ένιαυτός, -οῦ, ὁ, *year.*

ένιοτε (ἐνι, ὅτε, § 523. a), *some times.*

έννοέω (ἐν, νοέω, *to think, f. -ήσω* pf. νενόγκα, from νοέσ), *to consider, reflect upon.*

ένταυθα (emphatic form of ένθα, and more frequent in prose, ¶ 63), *there, here; thereupon, hereupon, upon this.*

έντεινω (ἐν, τείνω, *to stretch, f. τενῶ*, pf. τέτακα, § 268), *to [stretch out upon] inflict (blows).*

έντεύθεν (emphatic form of ένθεν, thence, ¶ 63), *thence, hence; thenceforth; hereupon.*

έντιθημ (ἐν, τίθημ, f. θήσω, pf. τίθεικα, a. έθηκα), *to put into or on board.*

έντιμος (έντιμος, *honored, from ἐν and τιμή*), *in honor.*

έντυχάνω (ἐν, τυχάνω, f. τεύχομαι, pf. τετύχηκα, 2 a. ἔτυχον), *to happen upon, meet with, find.*

ένπνιον, -ου (ἐν, ὑπνος, *sleep*), *dream.*

έξ (before a cons. έκ, § 68. 1) *out of, from.* Ἀπό expresses the simple idea of *from*, or *from the surface*; while έξ denotes *from the interior, or from within*; and παρά, *from the vicinity, or from beside.* In composition, έξ sometimes simply strengthens the meaning, by expressing the *carrying out* of the action.

έξ, indecl., *six.*

έξαγγελλω (έξ, ἀγγέλλω, f. ἀγγελῶ, pf. ἔγγελκα), *to bring out word*

έξαίφρης, *suddenly, on a sudden.*

έξακισχιλιοι, -αι, -α (έξάκις, six times, χίλιοι), *six thousand.*

έξακόσιοι, -αι, -α (έξ, έκατον), *six hundred.*

έξαπατάω (έξ, ἀπατάω, *to deceive, f. -ήσω*), *to deceive, cheat.*

έξαπίνης, softer form for *έξαιφνης.*

έξειμι (έξ, εἰμι), only used in the *impers.* *έξειτι, ill is permitted, possible, or in one's power, f. έξεσται, &c.*

έξειμι (έξ, εἰμι), *to go out.*

έξελαύνω (έξ, ἐλαύνω, f. ἐλάστω, pf. ἐλήλακα), *to ride forth, march, advance; used of the leader of an expedition.*

έξέρχομαι (έξ, ἔρχομαι, f. ἐλεύσομαι, pf. ἐλήλυθα, 2 a. ἤλθον), *to come or go out or forth.*

έξοδος, -ον, ἡ (έξ, ὁδός), *going forth, excursion.* Der. *Exodus.*

έξω (έξ), *without* (opposed to *within*).

έορτη, -ῆς, *festival, feast.*

έπαινέω (έπι, αἰνέω, *to praise, f. -έσω, pf. ἡνεκα*), *to praise, commend.*

έπάν (έπει, ἀν), *after that, when.*

έπει (έπι), *after that, when, since.*

έπειδάν (έπειδή, ἀν), *when now, when.*

έπειδή (έπει, δή), *since now, since.*

έπειμι (έπι, εἰμι), *to come upon or on, advance.*

έπειτα (έπει τά, *since those things are*), *thereupon, then, afterwards, in the second place.*

έπερωτάω (έπι, ἐρωτάω, f. ἐρωτήσω and ἐρήσομαι, pf. ἡρώτηκα, 2 a. m. ἡρόμην), *to ask or question further.*

έπι, *upon* : w. gen. *upon* (rest strictly upon), *on board of* : w. dat., *upon* (rest upon, but less strictly than w. gen.) ; *at, by; for; over; dependent upon, in the power of; in addition to* : w. acc., *upon* (motion upon); *against, to.*

έπιβούλεύω (έπι, βούλευω, f. -ένσω, pf. βεβούλευκα), *to plan or plot against, to plot.*

έπιβούλη, -ῆς (έπι, βούλη, *plan, counsel*), *plot.*

έπιδεικνῦμι (έπι, δείκνυμι, f. δείξω,

pf. δέδειχα), *to exhibit; Mid., to exhibit one's self, or what belongs to one's self.*

έπιθυμέω (έπι, θῦμός, *spirit*), f. -ήσω, *to [set one's heart upon a thing] desire.*

έπικειμαι (έπι, κεῖμαι, f. κείσομαι), *to press upon, as an enemy.*

έπικούρημα, -ατος, τό (έπικουρέω, *to aid, protect*), *protection.*

έπικράτεια, -ας (έπι, κρατέω, *power over, dominion.*

έπιλέγω (έπι, λέγω, f. λέξω), *to say in addition or also.*

έπιλεπτω (έπι, λείπω, f. -ψω, pf. λέλοιπα, 2 a. ἐλίπον), *to fail, be wanting to.*

έπιμελέομαι (έπι, μέλω), f. -ήσομαι, pf. έπιμεμέλημαι, *to take care of, observe carefully.*

έπιορκέω (έπι, ὄρκος), f. -ήσω, *to swear falsely, perjure one's self.*

έπιρρυτος, -ον (έπι, ρέω), *well-watered.*

έπισταμαι, f. έπιστήσομαι, *impf. ήπιστάμην, to understand, know, be assured.*

έπιστολή, -ῆς (έπιστελλω, *to send to*), *EPISTLE, letter.*

έπιτήδειος, -α, -ον (έπιτηδές, *on purpose*), *suitable, serviceable; τὰ έπιτήδεια, the necessities of life, provisions, supplies.*

έπιτιθημ (έπι, τίθημι, f. θήσω, pf. τέθεικα, a. ἔθηκα), *to put upon, inflict; Mid., to throw one's self upon, fall upon, attack.*

έπιτυγχάνω (έπι, τυγχάνω, f. τεύξομαι, pf. τετύχηκα, 2 a. ἔτυχον), *to happen upon, meet with, find.*

έπιφαίνω (έπι, φαίνω, f. φανῶ, pf. πέφαγκα), *to show upon or forth; Mid., to show one's self or appear, especially for an attack upon another.*

έπιχαρις, -ι, g. -ιτος (έπι, χάρις, *grace*), *pleasing, agreeable.*

έπιχειρέω, f. -ήσω (έπι, χείρ), *to [put one's hand to a thing] undertake, attempt.*

έπομαι, f. έφομαι, *impf. ειπόμην, 2 a. ἔσπόμην (§ 300), to follow.*

έπτά, indecl., *seven*.

έπτακόσιοι, -αι, -α (έπτα, ἑκατόν), *seven hundred*.

Ἐπύαξα, -ης, *Epyaxa*, *wise of Syennesis, king of Cilicia*.

έργαζομαι (έργον), f. -άσομαι, pf. -έργασμαι, *to work*.

έργον, -ου, *work*.

έρημία, -ας (έρημος), *solitude, loneliness*.

έρημηνς, -έως, δ (Ἐρμῆς, *Mercury, the god of speech, and messenger of the gods*), *interpreter*

έρρωμένως (έρρωμένος, *strong, resolute*), *strongly, resolutely*.

έρχομαι, f. έλευσομαι, pf. έληλυθα, 2 a. ήλθον, *to come, go*. See § 301. 3.

έρω, *see φῆμι*.

έρωτάω, f. έρωτήσω and έρήσομαι, pf. ήρώτηκα, 2 a. π. ήρόμην (§ 298), *to ask for information, question*.

έσθιω, f. έδομαι, pf. έδήδοκα, 2 a. έφαγον (§ 298), *to eat*.

έσχατος, -η, -ον (έξ, § 161. 2), *utmost, extreme, last*.

Ἐτεβόνικος, -ου, *Eleonicus, a Spartan officer at Byzantium*.

έτερος, -α, -ον (§ 316. 2), *other of two; one of two*, § 542. γ.

έτι, *still, yet, more, longer*.

έτοιμος, -η, -ον, *ready*.

έτος, -εος, τό, *year*.

εὖ, *well*.

εὐδαιμονίζω (εὐδαιμων), f. -ίσω, *to think or deem happy, congratulate*.

εὐδαιμων, -ον, g. -ονος (εὖ, δαιμων, *fortune*), *happy, prosperous*.

εὐθύς, *straightway, immediately*.

Εὐκλείδης, -ου, *Euclides, a soothsayer from Phlius, and a friend of Xenophon*.

εὔνοια, -ας (εὔνοος), *good-will, affection*.

εὔνοος, -ον, *contr. εὔνοια, -ουν (εὖ, νόος)*, *well-disposed, kind*.

εύρισκω, f. εύρησω, pf. εύρηκα, 2 a. *εύρον οτ ηύρον (§ 296)*, *to find*.

εύρος, -εος, τό (εύοντς), *width, breadth*.

εύρυς, -εῖα, -ύ, *wide, broad*.

εύταξία, -ας (εὖ, τάττω), *good or *order* or discipline*.

εύτυχέω (εύτυχης, *fortunate*), f. -ήσω, pf. εύτυχηκα (§ 193. III., *to succeed, be successful*).

εύτυχημα, -ατος, τό (εύτυχέω), *success*.

Εὐφράτης, -ου, *the Euphrates, a celebrated river of western Asia*.

εὐώνυμος, -ον (εὖ, ὄνομα), *left (opposed to right); τὸ εὐώνυμον [sc. κέρας], the left wing of an army*.

Ἐφεσος, -ου, ἡ, *Ephesus, an Ionian city upon the western coast of Asia Minor, having a celebrated temple of Diana*.

έφιστημι (έπι, ίστημι, f. στήσω, pf. έστηκα), *to stop, trans.; in the intrans. forms, to stand by; to stop, intrans.*

έχθρός, -ά, -όν (έχω), *strong (easily held or defended), secure*.

έχω and ίσχω, f. έξω and σχήσω, pf. έσχηκα, 2 a. έσχον, *to have, hold, occupy*. See § 300.

έως, έω, ἡ (§§ 97. 3, 98), *dawn, morning*.

έως, *while, whilst; until*.

ζάω, f. ζήσω, *to live*. See §§ 33. a, 280. γ.

ζευγηλατέω (ζευγηλάτης), f. -ήσω, *to drive a team*.

ζευγηλάτης, -ου (ζεῦγος, ζλαύνω), *teamster*.

ζεύγνυμι, f. ζεύξω (§ 294), *to yoke, join, connect*.

ζεύγος, -εος, τό (ζεύγνυμι), *a yoke of oxen or other animals*.

Ζεύς, Διός (¶ 16), *Jupiter, king of the gods*.

ζητέω, f. -ήσω, *to seek*.

ζυμέτης, -ου, δ (ζύμη, *leaven*), adj. *leavened*.

ζώνη, -ης (ζώνην, *to gird*), *girdle ZONE*.

ἢ, *or; than; ἢ . . . ἢ, either . . or*.

ἢ (dat. fem. of ὅς, § 421. β), *where*.

ήγεμων, -όνος, δ (ήγεομαι), *guide, leader*.

ήγεομαι (άνω), f. -ήσομαι, pf. ήγε-

μα, to lead, take the lead, lead the way; to guide, conduct; to think.

ἡδειν, see οἰδα.

ἡδέως (ἡδύς), with pleasure, cheerfully, gladly.

ἡδη, already, now.

ἡδομαι, f. ησθόμοαι, a. ησθην, to be pleased.

ἡδύς, -έα, -ύ (ἡδομαι), sweet, pleasant, agreeable. Comp. ηδίων, sup. ηδιστος.

ἡκω, f. ηξω, to come, have come. See § 579. ξ.

ἡλίθιος, -α, -ον, foolish, silly, senseless.

ἡλικία, -ας (ἡλίκος, how old), time of life, age.

ἡλικιώτης, -ον (ἡλικία), an equal in age.

ἡλιος, -ον, δ, the sun.

ημεῖς, we, plur. of ἔγώ.

ημελημένως (ημελημένος, pf. part. of ἀμελέω), carelessly, negligently.

ημέρα, -ας, day.

ημέτερος, -α, -ον (ημεῖς), our.

ημιέβρωτος, -ον (ημισυς, βιβρώσκω, to eat), half-eaten.

ημιδεῖς, -ές (ημισυς, δέω), wanting half, half full.

ημισυς, -εια, -υ, Lat. semis, half.

ην, contr. from εἴν, if.

ηνίκα (¶ 63), when; more specific than ὅτε.

Ἡρακλέης, -έος, contr. Ἡρακλῆς, -έος (§ 115. β), Hercules, son of Jupiter and Alcmēne, the most famous of the Greek heroes.

Ἡράκλεια, -ας ('Ἡρακλῆς), Heraclea, a city of Bithynia on the Pontus Euxinus.

Ἡρακλείδης, -ον, Heraclides, a Greek from Maronea in Thrace, an unprincipled agent of Seuthes.

ἱσυχία, -ας (ἱσυχος, still, quiet), stillness, quiet.

ἱττάομαι (ἱττων, inferior), f. ηθήσομαι and ησθόμοαι, pf. ηττημαι, to be inferior, to be vanquished.

θάλαττα, -ης, the sea.

θαυμά (neut. pl. of θαυμός, frequent), frequently.

θάνατος, ον, ο (θνήσκω, f. θανοῦμαι) death.

θάπτω, f. θάψω (§ 272), to bury.

θαρραλέως (θαρραλέος, confident from θάρρος), confidently, with confidence, with good courage.

θάρρεω (θάρρος, courage), f. -ησω, pf. τεθάρρηκα, to be of good courage, have no fear.

θάττων, comp. of ταχύς.

θαυμάζω (θαῦμα, wonder), f. -άσω, sterner -άσομαι, pf. τεθαύμακα, to wonder, wonder at, admire.

θαυμάσιος, -α, -ον (θαῦμα), wonderful.

θέλω (a shorter form for the more common έθέλω), f. -ησω, to wish, will, be willing.

θεός, -οῦ, δ, ή, Lat. deus, god, deity.

Θετταλός, -οῦ, a Thessalian, an inhabitant of the fertile but rude province in the northeast of Greece.

θέω, f. θεύσομαι (§ 220), to run.

θεωρέω, f. -ησω (θεωρός, spectator), to behold, view, gaze upon.

Θηβαῖος, -ον, δ (Θηβαι, Thebes, chief city of Boeotia), a Theban. [θήρ, -ρός, δ, wild beast.]

θηράω (θήρ), f. -άσω and -άσομαι, pf. τεθηράκα, to hunt wild beasts.

θηρεύω (θήρ), f. -εύσω, to hunt, catch.

θηρίον, -ον (θήρ, § 312. n.), wild beast or animal.

θνήσκω, f. θανοῦμαι, pf. τέθνηκα. 2 a. ξθανον (§§ 281, 237), to die; pf. to be dead.

θόρυβος, -ον, δ, tumult, noise.

Θράκη, -ης (Θρᾶξ), Thrace, a country in Europe, lying north and northeast of the Aegean. The name was also given to a country upon the northwestern coast of Asia Minor colonized by Thracians.

Θράξ, -ακός, δ, a Thracian.

θρασύς, -εια, -υ, bold, courageous.

θύλακος, -ου, ὁ, *sack.*

Θύμβριον, -ου, *Thymbrium*, a city of Phrygia.

θύρα, -ας, *door*; often in the plur., even when a single entrance is spoken of.

θύσια, -ας (θύω), *sacrifice.*

θύώ, f. θύσω, pf. τέθυκα (§ 219), *to sacrifice*; Mid., *to sacrifice for purposes of divination, to consult the gods by sacrifice.*

θύραξ, -άκος, ὁ, *breastplate, corslet, coat of mail.*

λάομαι, f. λάομαι, *to heal, cure.*

Ιασώνιος, -α, -ον (Ιάσων, *Jason*, the famous leader of the Argonauts), *Jasonian.*

λατρός, -οῦ, ὁ (λάομαι), *physician, surgeon.*

λδεῖν, 2 a. inf. of ὤραώ.

ἱερός, -ά, -όν, *sacred.*

ἱημι, f. ἡσω, pf. είκα, a. ἡκα (¶ 54, § 229), *to send, let go or fly;*

Mid., *to [send one's self] rush.*

ἱκανός, -ή, -όν, *sufficient, enough, competent, suitable.*

Δεῶς, -ω (contr. from θλαος, -ου, §§ 98. β, 726, β), *propitious.*

ἱμάς, -άντος, ὁ, *thong.*

ἱνα, *in order that.*

ἱππεύς, -έως, ὁ (ἱππος), *horseman, knight.*

ἱππικός, -ή, -όν (ἱππος), *relating to a horse; τὸ ιππικόν [sc. πλῆθος ορ στράτευμα], the cavalry.*

ἱππος, -ου, ὁ, ἡ, *horse, mare.*

ἱσθι, *imp. of εἰμι and of οἴδα.*

ἱσος, -η, -ον, *equal; ἵσον, as adv., equally, alike.*

ἱσοι, -ῶν, οἱ, also ισοτάς, -οῦ, ἡ, *Issus, the most eastern city upon the coast of Cilicia.*

ἱστημι, f. στήσω, 1 a. ἔστησα, *to place, station; 1 a. m. ἔστησά μην, to have set up or erected for one's self: intrans. forms, pf. ἔστηκα as pres., 2 a. ἔστην, and Mid. except 1 a., to stand, stand one's ground.* See ¶ 48, §§ 233, 237, 257. β.

ἱσχύρος, -ά, -όν (ἱσχύς, *strength*), *strong, severe.*

ἱσχῦρως (ἱσχύρος), *strongly, exceedingly, very, vehemently, severely*

ἱσχω, see ἔχω.

ἱσως (ἱσος), *equally, probably, perhaps.*

ἱχθύς, -ύος, ὁ, *fish.*

ἱχνιον, -ον (ἱχνος, *track, § 312. n.*), *track, footprint.*

καθά (κατὰ ἄ), *according as.*

καθεύδω (κατά, εῦδω, *to sleep, f. εὐδήσω*, § 222. 3), *to sleep*

For augment, see § 192. 3.

κάθημαι (κατά, ἡμαι, *to sit, ¶ 59, § 275. ζ*), *to sit down.*

καθίστημι (κατά, ἴστημι, f. στήσω, pf. ἔστηκα), *to station, appoint; in the intrans. forms, to station one's self, settle down.*

καί, *and; also, even (§ 657. γ), καί . . καί, both . . and.* See δέ.

Καΐκος, -ου, ὁ, *Caicus, a river of Mysia.*

καίω, f. καύσω, pf. κέκαυκα (§ 267. 3), *to burn, kindle, set on fire*

κακός, -ή, -όν, *bad, evil, vile; bad in war, cowardly; τὸ κακόν, subst., evil, harm.* For comparison, see § 160.

καλέω, f. καλέσω, pf. κέκληκα (§ 261), *to call.*

Καλλίμαχος, -ου, *Callimachus*, a lochagus from Parrhasia in Arcadia, distinguished for bravery.

καλός, -ή, -όν, *beautiful, fine, fair, favorable, honorable, noble, good.* Comp. καλλίων, sup. καλλιστος.

'Αγαθός refers more to the *essential quality* of an object, and καλός more to the *impression* which it produces upon the eye or mind.

Καλπη, -η, *Calpe*, a harbour upon the coast of Bithynia.

καλῶς (καλός), *beautifully, honorably, well.*

κάνδυς, -vos, ὁ, *a robe with sleeves, worn by Persians of rank.*

Καππαδοκία, -ας, *Cappadocia*, a large province in the eastern part of Asia Minor.

Καρδοῦχος, -ου, ὁ, *a Carduchian, or one of the Carduchi, a race*

of fierce and independent mountaineers upon the east of the Tigris, from whom the modern *Kurds* have derived their lineage and name.

καρπαία, -as, *carpaea*, a kind of dance.

κατά, prep., *down* : w. gen., *down from, down* : w. acc., *down along or down to; beside, by, at, over against; according to*. In composition, it usually signifies *down or against*, or implies *completion*.

καταβαίνω (κατά, βαίνω, f. βίσσομαι, pf. βέβηκα, 2 a. ἔβην), *to go down, descend*.

κατάβασις, -εως, ἡ (καταβαίνω), *descent, return from Central Asia to the sea-coast*.

κατάγειος, -ον• (κατά, γῆ), *underground, subterranean*.

καταγελάω (κατά, γελάω, f. -άσομαι), *to laugh at, deride, sneer at*.

καταισχῆνω (κατά, αἰσχῦνω, f. -ῆνω), *to disgrace*.

κατακαίνω (κατά, καίνω, *to kill*, f. καῶ, 2 a. ἔκανον, § 267), *to kill*.

κατακαίω (κατά, καίω, f. καύσω, pf. κέκαυκα), *to burn down, consume*.

κατάκειμαι (κατά, κείμαι, f. κείσομαι), *to lie down, recline*.

κατακόπτω (κατά, κόπτω, f. κόψω, pf. κέκοφα), *to cut down, cut in pieces*.

καταλαμβάνω (κατά, λαμβάνω, f. λήφομαι, pf. εἴληφα, 2 a. ἔλαβον), *to seize, take possession of*.

καταλείπω (κατά, λείπω, f. -ψω, pf. λελοιπα, 2 a. ἔλιπον), *to leave behind or alive*.

καταμένω (κατά, μένω, f. μενῶ, pf. μεμένηκα), *to stay behind, continue*.

κατατέμπτω (κατά, πέμπτω, f. -ψω, pf. πέτομφα), *to send down, as from Central Asia to the sea-coast*.

καταπηδάω (κατά, πηδάω, f. -ῆσω, *to leap*), *to leap down*.

καταπράττω (κατά, πράττω, f. -ξω pf. πέπράχα), *to accomplish, Mid., to accomplish for one's self, obtain*.

καταστρέφω (κατά, στρέφω, *to twist, turn, f. -ψω, § 259. a*), *to overturn; Mid., to subject to one's self, subdue, conquer*.

κατεργάζομαι (κατά, ἐργάζομαι, f. -άσομαι, pf. εἴργασμαι), *to accomplish*.

κάτω (κατά), adv., *down*.

κέγχρος, -ου, ὁ, ἡ, *millet, a small grain*.

κείμαι, f. κείσομαι (¶ 60, § 232), *to lie; lie dead*.

κελεύω, f. -ένσω, pf. κεκελευκα, *to command, bid*.

κενός, -ή, -όν, *empty, vain, groundless*.

Κεντρίτης, -ου, *Centrites*, a river flowing between Armenia and the land of the Carduchi.

κεράννυμ, f. κεράσω. (§ 293), *to mingle, mix*.

κέρας, κέρατος, contr. κέρως (§ 104), *tó, horn, wing of an army*.

Κερασούντιος, -ου, ὁ (Κερασοῦνς, *Cerasus*, a Sinopian colony in Pontus), *a Cerasuntian*.

κεφαλή, -ῆς, *head*.

κήρυξ, -ῦκος, ὁ (κηρύττω), *herald*.

κηρύττω, f. -ύξω, pf. κεκήρυχα, *to proclaim*.

Κιλικία, -as (Κίλιξ), *Cilicia* the southeastern province of Asia Minor.

Κίλιξ, -ικος, ὁ, *a Cilician*.

Κιλισσα, -ῆς (Κίλιξ, §§ 311. d, 313. R.), *a Cilician woman* (used in speaking of the queen of Cilicia).

Κλεαγόρας, -ου, *Cleagoras*, a painter of Phlius.

Κλέανδρος, -ου, *Cleander*, Iace ñæmonian prefect of Byzantium.

Κλεάνωρ, -ορος, *Cleānor*, an Ar cadian, chosen general in the place of Agias.

Κλεάρετος, -ου, *Clearetus*, one of the lochāgi, who lost his life in a wicked enterprise.

Κλέαρχος, -ου, *Clearchus*, a Lacedæmonian exile, a lover of war for its own sake, and the general most honored and trusted by Cyrus.

κλείω, f. -σω (§ 270. 10), *to shut, close.*

κνημίς, -ίδος, ἡ (κνήμη, the leg from the knee to the ankle), *greave, a piece of armour for the leg.*

κόγχη, -ης, Lat. *concha, cockle or muscle*; a kind of shell-fish. Der. CONCH.

κοινός, -ή, -όν, *common, joint; coiñy* [sc. ὅδῷ, § 320. 2. b], *in common, jointly, together.*

κολωνός, -ού, ὁ, *hill, mound.*

κόπτω, f. κόψω, pf. κέκοφα (§ 272. a), *to cut; to strike or beat upon, knock at a door or gate.*

Κορσωτή, -ῆς, *Corsôte*, a large but desert city of Mesopotamia.

κούφως (κούφος, *light*), *lightly, nimbly.*

κράνος, -εος, τό, *helmet.*

κρατέω (κράτος), f. -ήσω, pf. κεκράτηκα, *to control, govern, conquer.*

κράτιστος, *best, noblest, sup. of ἀγαθός.*

κράτος, -εος, τό, *strength, might.*

κραυγή, -ῆς (κράζω, *to cry out*), *outcry, clamor.*

κρέας, g. κρέας, contr. κρέως, pl. κρέα, contr. κρέα, *flesh, meat; chiefly used in the plur.*

κρείττων, *better, superior, comp. of ἀγαθός.*

κρήνη, -ης, *fountain.*

Κρήτης, -ητός, ὁ, *a Cretan*, an inhabitant of the large island south of the Aegean, now *Candia.*

κινθή, -ῆς, *barley*; usually in the plur.

κρίνω, f. κρύνω, pf. κέκρικα (§ 217. a), *to judge.*

κρίσις, -εως, ἡ (κρίνω), *trial by a judge.*

κτάσματι, f. κτήσματι, *to acquire; pf. κέκτησματι, 3 f. κεκτήσματι, to possess* (§§ 233, 234).

Κτησίας, -ου, *Ctesias*, a physician from Cnides, who was in the service of Artaxerxes, and wrote a history of Persia.

Κύδνος, -ου, ὁ, *Cydnus*, a river of Cilicia, flowing through the city of Tarsus.

κύκλος, -ου, ὁ, Lat. *circulus, circle, ring, enclosure.*

κυκλός (κύκλος), f. -ώσω, *to encircle, surround.*

Κύρος, -ου, *Cyrus* (surnamed the Younger in distinction from Cyrus the Great, the founder of the Persian monarchy), younger brother of Artaxerxes Mnemon, against whom he made a disastrous expedition, B. C. 401.

κύνων, κυνός, ὁ, ἡ (§ 106), *dog.*

κωλύω, f. -ώσω, pf. κεκώλυκα, *to hinder, forbid, prevent.*

κωμάρχης, -ου (κώμη, ἄρχω), *the head man of a village.*

κώμη, -ης, *village.*

λαγώς, -ώ, ὁ (§§ 98, 123. γ), *hare.*

Λακεδαιμόνιος, -ου, ὁ (Λακεδαιμών, *Lacedæmon*, also called *Sparta*, chief city of Laconia), *a Lacedæmonian.*

λάκων, -ωνος, ὁ, *a Laconian.*

λαμπάνω, f. λήψομαι, pf. εἰληφα, 2 a. ἔλαφον (§ 290), *to take, receive, obtain.*

λάμψακος, -ου, ἡ, *Lampsacus*, a city of Mysia on the Hellespont

λέγω, f. λέξω, [pf. p. λέλεγμαι,] *to say, speak, mention, relate, propose.*

λειμών, -ῶνος, ὁ, *meadow.*

λείπω, f. -ψω, pf. λελοιπα, 2 a. ἔλιπον (¶ 37), *to leave, quit.* pf. p. λελειψμαι, *to have been left, to remain.*

λεκτέος, -α, -ου (λέγω), *to be said.*

λευκός, -ή, -όν. *white.*

ληζόμαι, f. -ίστομαι (λεία, *booty*) *to plunder, ravage, rob.*

ληστής, -ού (ληζόμαι), *plunderer, robber.*

λίθος, -ου, ὁ, *a stone.*

λιμήν, -ένος, ὁ, *harbour, haven.*

λίνεος, -α, -ον, conit. λινοῦς, -ή, -οῦν (λίνον, *flax*), flaxen, LINEN.
 λογίζομαι (λόγος), f. -ίσομαι, *to reckon, calculate, suppose.*
 λόγος, -ον, δ (λέγω), *word, discourse, narrative, report.*
 λόγχη, -ης, *spear-head, LANCE.*
 λοιπός, -ή, -όν (λείπω), *remaining, rest.*

λόφος, -ον, δ, *ridge, hill.*
 λοχαγός, -οῦ, δ (λόχος, *chief*), the commander of a λόχος, *captain, centurion.*
 λόχος, -ον, δ, *a company of soldiers, usually containing about 100 men.*
 Λυδία, -ας (Λυδός), *Lydia*, a rich province in the western part of Asia Minor, once a powerful kingdom.

Λύδιος, -α, -ον (Λυδός), *Lydian.*
 Λυδός, -οῦ, δ, *a Lydian.*
 Λυκέιον, -οῦ, *the Lyceum*, a public gymnasium with covered walks, in the eastern suburb of Athens.
 Λύκιος, -ον, *Lycius*, — 1. son of Polystratus, an Athenian, appointed commander of horse among the Greeks; — 2. a Syracusean, under the command of Clearachus.

λύω, f. λύσω, pf. λελύκα (§ 219), *to loose, undo, break or violate a treaty or oath.*

μά, adv. of swearing, *by.* See § 426. δ.

Μάγνης, -ητος, δ, *a Magnesian*, an inhabitant of Magnesia, a part of Thessaly upon the eastern coast.

Μαιάνδρος, -ον, δ, *the Meander*, a river separating Lydia from Caria and from a part of Phrygia, so remarkable for its winding course through its rich alluvial plain, that it has given a name to the winding of rivers.

μανούμαι, f. μανούμαι, pf. μέμνηνα, *to be mad, frenzied, or insane.*
 μακρός, -ά, -όν, *long:* μακράν [sc. οδόν, § 439. β], as adv., *a long way, far*

Μάκρων, -ωνος, δ, *a Macronian*, or one of the Macrones, a tribe living near Trebizon.

μᾶλα, adv., *very, very much; comp. μᾶλλον, more, rather; sup. μάλιστα, most, especially.*

μανθάνω, f. μαθησομαι, pf. μεμάθηκα, 2 a. *to learn (§ 290), to learn.*

μαντεία, -ας (μάντις), *divination, oracle.*

μάντις, -εως, δ, ή (μαίνομαι, *to be frenzied*), *diviner, soothsayer, prophet.*

Μαρσύας, -ον, *Marsyas*, a Phrygian, the reputed inventor of the flute. From the tears shed by the shepherds and rural divinities of Phrygia for his cruel fate, is fabled to have arisen the river bearing the same name.

Μάσκας, -α, or Μασκᾶς, -ᾶ (§ 126. 2), *the Maska, a river of Mesopotamia.*

μαστός, -οῦ, δ, *breast (one of the breasts), pap.*

μάχαιρα, -ας, *sword.*

μάχη, -ης (μάχομαι), *battle.*

μάχομαι, f. μαχέσσομαι, in Attic always μαχοῦμαι, pf. μεμάχημαι (§ 222. a), *to fight.*

Μεγαρέύς, -έως, δ (Μέγαρα, *Megara*, chief city of Megaris), *a Megarian.*

μέγας, μεγάλη, μέγα (§ 135), *great, large.* Comp. μείζων, sup. μέγιστος.

μείων, *less, comp. of μικρός.*

μελας, μέλαινα, μέλαν (¶ 19), *black.*

μελετάω (μέλω), f. -ήσω, *to prosecute.*

μελινη, -ης, *panic, a grain resembling millet.*

μελλω, f. μελλήσω, a. *έμελλησα and ήμελλησα (§§ 189. 1, 222. 1), to be about to; to delay.*

μελω, f. μελήσω, pf. μεμεληκα (§ 222. 2), *to concern, be a care to; commonly impers., μελει, it concerns or is a care to, ἁ μελήσει, &c.*

αέμνημα, *see* μιμήσκω.

αέμφομαι, *f.* -φομαι, *to blame.*

μέν, a prospective particle, marking the words with which it is connected as distinguished from others which follow and with which the retrospective particle δέ is commonly joined. - Μέν . . δέ may be translated *on the one hand . . on the other hand*, or *indeed . . but*. Often, however, μέν is better omitted in translation. It is usually the second word in its clause, never the first (§ 673. a).

μέντοι (μέν, τοι), *however, yet, certainly.*

μένω, *f.* μενώ, *pf.* μεμένηκα (§ 222. 2), *Lat. maneo, to REMAIN, wait, wait for.*

μένων, -ων, *Meno*, from Pharsalus in Thessaly, a general of the Greeks, whose character is drawn by Xenophon in dark colour.

μέσος, -η, -ον, *Lat. medius, middle; τὸ μέσον, the middle or centre.*

μεστός, -ή, -όν, *full.*

μετά, *among*: *w. gen.*, *among (being among), with*: *w. acc.*, *among (going among), after.*

μεταξύ (μετά), *between.*

μετάπεμπτος, -ον (μεταπέμπω), *sent for.*

μεταπέμπω (μετά, πέμπω, *f.* -ψω, *pf.* πέπομφα), *to send one after another; Mid., to send for to come to one's self, to summon.*

μεταστρέφω (μετά, στρέφω, *to twist, turn, f. στρέψω, § 259. a*), *to turn about, trans.; Mid., to turn one's self about, turn about, intrans.*

μετέχω (μετά, ἔχω, *f.* ἔξω, *pf.* ἔσχηκα, 2 a. ἔσχον), *to partake of, take part in.*

μέχρι(ς, 67. 2), *as far as, until.*

μή, *adv.*, *not; conj., lest* (§ 601). For the distinction between μή and οὐ, as negative adverbs, see § 647. 2, Notes on Less. I. 2,

and page 68. h. In a conditional sentence, μή is commonly used in the *condition*, and οὐ in the *conclusion*.

μηδείς, μηδεμία, μηδέν (*μηδέ, not even, εἰς*), *no one, no.*

Μηδοσάδης, -ον, *Medosades*, ambassador of Seuthes.

μηκέτι (μή, ἔτι, § 68. a), *no longer.*

μην, μηνός, δ, *Lat. mensis, month*

μηρ, *indeed, surely, certainly.*

μηποτε (μή, ποτέ), *never.*

μητηρ, μητρός (§ 106. 2), *Lat. mother.*

μία, *fem. of εἷς, one.*

Μίδας, -ον, *Midas*, king of Phrygia, famed for his power of changing all he touched to gold, and for having the ears of an ass.

Μιθριδάτης, -ον, *Mithridates*, satrap of Lycaonia and Cappadocia, and friend of Cyrus.

μικρός, -ά, -όν, *small, little.* For comparison, see § 160.

Μίλητος, -ον, ἡ, *Miletus*, an Iolian city upon the coast of Caria, famed for its early commerce, arts, wealth, and refinement.

μιμέομαι, *f.* -όσομαι, *pf.* μεμημημα, *Lat. imitor, to IMITATE.*

μιμήσκω, *f.* μνήσω (§ 285), *to remind; pf. p. μέμνημα as pres. (§§ 233, 234. β), 3 f. μεμνήσομαι, 1 f. μημοθήσομαι, a. ἐμνήσθην, Lat. memini, to REMEMBER, make mention of.*

μισθός, -οῦ, δ, *hire, pay, wages.*

μνᾶ, -άς, *contr. μνᾶ, -άς, a mina, = about § 17.60.*

μόλις, *with difficulty, hardly, scarcely.*

μόλυβδος, -ον, δ, *lead.*

μόνος, -η, -ον, *alone, only.*

μοῦ, μοί, μέ, *oblique cases of ἔγώ.*

μοχλός, -οῦ, δ, *bar.*

μύριοι, -αι, -α, *ten thousand.* Der.

MYRIAD.

Μυσός, -οῦ, *Mysus*, a Mysian in the army of the Greeks.

ναός, -οῦ, *contr. νεώς, -ώ (§ 98. β)*
ό, *temple.*

ναύαρχος, -ου, ὁ (ναῦς, ἄρχω), *admiral.*

ναῦς, νεώς, ἡ (§ 121. 6), Lat. *navis, ship.* *Naûs* was commonly applied to ships of war, and *πλοῖον* to other vessels.

νεανίσκος, -ου, ὁ (νέος), *young man.*

νεκρός, -ου, ὁ, *dead body, corpse.*

νέμω, f. *νεμώ*, pf. *νενέμηκα* (§ 222.

2), *to distribute, portion out.*

νέος, -α, -ον, *new, young.*

νεῦρον, -ου, *cord.* Der. *NERVE.*

νεφέλη, -ης (νέφος, *cloud*), *cloud.*

Νεων, -ωνος, *Neon*, an Asinean, *lieutenant and successor to Chirisophus.*

νεώς, -ώ, *see ναός.*

Νίκανδρος, -ου, *Nicander*, a Lacedaemonian who slew Dexippus in Thrace.

νικάω (νίκη), f. -ήσω, pf. *νενίκηκα, to conquer, win.*

νίκη, -ης, *victory.*

νομίζω (νόμος), f. -ίσω, pf. *νενόμηκα, to think, consider, regard.*

νόμος, -ου, ὁ (νέμω), *law, custom; tune.*

νόος, νόου, *contr. νοῦς, νοῦ, δ, mind, intellect.*

νότος, -ου, δ, *south wind.*

νυκτερέω (νύξ), f. -εύσω, *to pass the night.*

νυκτοφύλαξ, -ακος, δ (νύξ, φύλαξ, *guard*), *a night-sentinel.*

νῦν, Lat. *nunc, now, at the present time.*

νύξ, νυκτός, ἡ, Lat. *nox, night.*

Ξενίας, -ου, *Xenias*, from Parrhasia in Arcadia, a general in the service of Cyrus, who took offence and deserted.

Ξενίζω (ξένος), f. -ίσω, *to entertain as a guest.*

ξένος, -ου, δ, *stranger, guest, host.*

Ξενοφῶν, -ῶντος, *Xenophon*, an Athenian, distinguished as a general, historian, and philosopher, the principal leader of the Greeks in their retreat, and the author of the *Anabasis.*

Ξυλίζομαι (ξύλον), f. -ίσομαι, *to gather wood.*

ξύλον, -ου, *stick of wood, beam; pl. wood, timber.*

ξύν. For *ξύν* and its compounds, see *σύν*, &c.

ὅ, ἡ, τό, *the.* See §§ 147 f. 467 f.

δύδοις, -η, -ον (οὔκτω), *eighth.*

ὅδε, ἥδε, τόδε (ὅ, -δε, § 150), *this, the following.* See § 512 f.

ὅδος, -οῦ, ἡ, *way, road.*

ὅθεν (ὅς), *whence, from what source, from whom or which.*

οἶδα, f. *εἰσομαι*, plup. *γνῶσιν* (¶ 58, § 237, 301. 4), *to know.*

οἰκαδε (οἶκος, -δε, *to*, §§ 124. β. n., 322), *homeward, home.*

οἰκεῖος, -α, -ον (οἶκος), *belonging to a house or family; οἱ οἰκεῖοι, relatives, friends.*

οἰκέω (οἶκος), f. -ήσω, pf. *φέκηκα, to inhabit, dwell.*

οἰκία, -ας (οἶκος), *house.*

[οἶκος, -ου, δ, *house.*]

οἶνος, -ου, δ, Lat. *vinum, wine.*

οἶνοχόδος, -ου, δ (οἶνος, χέω, *to pour*), *cupbearer.*

οἶμαι, f. *οἴησομαι*, a. *φέθην, to think, suppose.* For the nude forms *οἶμαι*, *φέμην*, see § 222. 3.

οἶος, -α, -ον, *of what nature, what kind of.*

οἶς, οἶδε, δ, ἡ (¶ 14), *sheep.*

οἶσω, fut. of *φέρω.*

οἴχομαι, f. *οἴχησομαι*, pf. *φέχημαι* (§ 222. 3), *to depart, be gone.*

See § 579. ζ.

δκτώ, indecl., *eight.*

δλίγος, -η, -ον, *little; pl. few.* For comparison, see § 160.

δλος, -η, -ον, *whole.*

δμολογέω (δόμος, *same, λόγος*), f. -ήσω, *to agree, confess, acknowledge.*

δμως (δόμος), [just the same] *nevertheless, notwithstanding.*

δνίημι, f. *δνήσω* (§ 284), *to benefit, profit.*

δνομα, -ατος, τό, Lat. *nomen name.*

δνομαστί (δνομα), *by name.*

δνος, -ου, δ, ἡ, *ass.*

δπη or δπη (¶ 63, § 25 β),

which way; where, whither: in what way.
 ὅπισθεν, *from behind, behind.*
 ὅπίσω, *behind.*
 ὅπλιτεύω (ὅπλίτης), f. -έσω, *to serve as a heavy-armed soldier.*
 ὅπλίτης, -ου (ὅπλον), *a heavy-armed foot-soldier, heavy-armed man, hoplite.*
 ὅπλιτικός, -ή, -όν (ὅπλίτης), *relating to a hoplite; τὸ ὅπλιτικόν [sc. πλῆθος ορ στράτευμα], the infantry.*
 ὅπλον, -ου, *tool, implement; pl. ὅπλα, implements of war, arms.*
 ὅπόταν (ὅπότε, ἀν), *whenever.*
 ὅπότε (¶ 63), *whenever.*
 ὅπου (¶ 63), *wherever, where.*
 ὅπως (¶ 63), *how; in order that, that.*
 δράω, f. δρομαι, pf. ἐώρακα, 2 a. εἶδον (§ 301. 4), *to see.*
 δρυγίζω (δργή, *anger*), f. -ίσω, *to make angry; Mid., to be angry.*
 δρυγά, -ᾶς, *fathom.*
 δρθιος, -α, -ον (δρθός, *straight*), [straight up] *steep.*
 δρθρος, -ου, δ, *early dawn, day-break.*
 δρθῶς (δρθός, *straight, right*), *rightly.*
 δρίζω (δρος, *boundary*), f. -ίσω, *to bound, separate as a boundary.*
 δρκος, -ου, δ, *oath.*
 δρμάω (δρμή), f. -ήσω, pf. δρμηκα, *to push in motion, urge on; Mid., to set forth.*
 δρμέω (δρμος, *anchorage*), f. -ήσω, *to be at anchor.*
 δρμή, -ῆς, *impulse.*
 δρμίζω (δρμος, *anchorage*), f. -ίσω, *to bring to anchor, anchor, trans.; Mid., to come to anchor, anchor, intrans.*
 δρνις, -ιθος, δ, ή (§ 123. γ), *bird, fowl, esp. cock or hen.*
 Ὀρόντης, -ου, *Orontes, a Persian nobleman, put to death by Cyrus for treason.*
 δρος, -εος, τό, *mountain.*
 δρχέομαι, f. -ήσομαι, a. ὀρχησάμην, *to dance*

δρχησις, -εως, ή (ὑρχέομαι), *dancing, dance.*
 ος, ή, ο, *who, which, what, that; καὶ ος, and he (§ 491. R). See §§ 147 f, 519 f.*
 οσος, -η, -ον, *as much; pl. as many; τοσοῦτοι οσοι, as many as.*
 οστις, ητις, ο τι (ος, τις), *whoever whsuever, who, whatever, what. See §§ 153, 519 f, 535 f.*
 οταν (οτε, ἀν), *whenever.*
 οτε (¶ 63), *when.*
 οτι (originally neut. of οστις; compare Lat. *quod* and our *that*), *that, because.*
 ον (before a vowel οὐκ or ούχ, § 68. 2), *not. See μή.*
 ον (¶ 23, §§ 142. 2, 507. 6), *his, her.*
 ονδαμῆ (ούδαμός, *no one*), *in no wise, by no means.*
 ονδαμού (ούδαμός), *nowhere.*
 ονδέ (ού, δέ), *nor, not even.*
 ονδεις (ούδε, εἰς), ονδεμία, ονδέν (¶ 21), *no one, no; ούδεν, subst., nothing.*
 ονδέπω (ούδε, πώ), *not yet.*
 ούκ, *not; see οὐ.*
 ούκετι (ούκ, ξτι), *no longer.*
 ούν (contr. from the impers. part εόν, *it being so, from εἰμι*) shows that the sentence which it introduces follows from, or is connected with, something preceding, either expressed or understood. It is commonly translated *therefore* or *then*, sometimes *yet*. After the first place (§ 673. a), it comes as early in the sentence as other words will allow.
 ονποτε (ού, ποτί), *never.*
 ονπω (ού, πώ), *not yet; by no means.*
 ονπανός, -οῦ, δ, *heaven, the heavens, sky.*
 ούς, ωτός, τό (§ 104. n.), *ear.*
 ούτε (ού, τέ), *and not; ούτε . . . ούτε, neither . . . nor.*
 ούτος, ατη, τοῦτο (δ, αυτός), *this, pl. these; as pers. pron., he, she*

st. See ¶ 24, §§ 150, 502, 512 f.

νήτοσί, strengthened form of οὗτος, § 150. γ.

οὗτως (*οὗτος*), commonly οὗτω before a cons. (§ 67. 2), *thus, so. οὐχ, not; see οὐ.*

δόφείλω, f. -ήσω, pf. ὀφείληκα, *to owe, ought.* The 2 a. ὀφελον is used to express wish (§§ 599. N., 567. γ).

δόφιλος, -οῦ, δ (δότ-, § 301. 4); *eye.*

δόχυρός, -ά, -όν (*ἔχω*), *strong (easily held or defended).*

δόψις, adv., *late.*

δόψομαι, fut. of δράω.

παιδεία, -as (*παιδεύω*), *education, discipline, training.*

[παιδεύω (*παῖς*), f. -έσω, *to educate.*]

παῖς, παιδός, δ, ἡ, *child; boy, girl; sgn, daughter.*

παῖω, f. πατεῖω, pf. πέπαικα, *to strike.*

παυωνίζω (*πάιων*, *ρέαν*), f. -ίσω, *to sing the rēan.*

πάλιν, *again, back.*

παντάπασιν, § 66; πάντα πᾶσι, from πᾶς), *all in all, altogether, entirely.*

πανταχῆ (*πᾶς*), *everywhere, every way.*

πάνην (*πᾶς*), *throughout, everywhere..*

παντοδαπός, -ή, -όν (*πᾶς*), *of every kind, various.*

πάνυ (*πᾶς*), *altogether, at all; very.*

παρά, *beside: w. gen., from beside, from: w. dat., at the side of, beside, near, with: w. acc., to the side of, to; along side of, along, beside.* See εἰς, ἐξ, πρός, and § 651. γ.

παραγγέλλω (*παρά, ἀγγέλλω*, f. -έλω, pf. ἀγγέληκα), *to pass the word.*

παράδεισος, -ον, δ, *park.* Der. PARADISE.

παραδίδωμι (*παρά, δίδωμι*, f. δώσω, pf. δέδωκα, a. ἔδωκα), *to give up, deliver up. give out.*

παρακαλέω (*παρά, καλέω*, f. -έσω, pf. κέκληκα), *to call to one's self, call in, summon; to call to, exhort, encourage.*

παράκειμαι (*παρά, κείμαι*, f. κείσομαι), *to lie beside or before.*

παραλαμβάνω (*παρά, λαμβάνω*, f. λήφομαι, pf. ειληφα, 2 a. ἔλαβον), *to take or receive from another, succeed to.*

παραμελέω (*παρά, ἀμελέω*, f. -ήσω), *to disregard, treat with neglect.*

παραπλέω (*παρά, πλέω*, f. πλεύσομαι, pf. πέπλευκα), *to sail by or along side of.*

παραρρέω (*παρά, ρέω*, f. ρύσσομαι, pf. ἐρρύνηκα), *to flow by or beside.*

παρασάγγη, -ον, *parasang, a Persian measure of distance, equal to about 3½ miles.*

παρατίθημ (*παρά, τίθημ*, f. θήσω, pf. τέθεικα, a. ἔθηκα), *to place beside; Mid., to place by one's own side.*

πάρειμι, (*παρά, εἰμί*, f. ἔσομαι), *to be by or present; hence to come to the aid of.*

παρέρχομαι (*παρά, ἔρχομαι*, f. ἐλευσομαι, pf. ἐλήλυθα, 2 a. ἔλθον), *to go by, pass by or through, pass.*

παρέχω (*παρά, ἔχω*, f. ἔξω and σχήσω, pf. ἔσχηκα, 2 a. ἔσχον), *to offer to, put in the hands of.*

πάροδος, -ον, ἡ (*παρά, ὁδός*), *a way by, passage, pass..*

Παρυσατίς, -ίδος, -*Parysatis*, half-sister and wife of Darius Nothus, and mother of Artaxerxes Mnemon and Cyrus.

πᾶς, πᾶσα, πᾶν (¶ 19), *all, the whole, every.*

Πασίων, -ώνος, *Pasion*, a Megarian general in the service of Cyrus, who took offence and deserted.

πάσχω, f. πείσομαι, pf. πέπονθα, 2 a. ἔπαθον (§ 281. e), *to suffer.*

πατήρ, πατρός (§ 106. 2), *Lat. father, FATHER.*

πατρίς, -ίδος, ἡ (*πατήρ*), *father-land native land or city, one's country*

παύω, f. παύσω, pf. πέπαυκα, *to make to cease, stop, trans.*; Mid., *to cease, rest from, stop, intrans.*

Παφλαγών, -ονος, δ, a *Paphlagonian*, one of a tribe dwelling upon the northern coast of Asia Minor.

πεδίον, -ον (*πέδον, ground*), *plain.* ρεῖθω, f. πείσω, pf. πέπεικα, a. ἔπεισα, *to persuade*; 2 pf. πέποιθα, *to trust*; Pass. and Mid., *to be persuaded, believe, listen to, obey, comply.* See ¶ 39.

πειράω, f. -άσω, oftenest πειράομαι, f. -άσομαι, *to try, attempt, endeavour, strive.*

Πισιδίης, -ον, or Πισιδίης, -ον, a *Pisidian.* The Pisidians were a race of wild, tameless robbers, dwelling upon Mount Taurus.

Πελοπόννησος, -ον, ἡ (*Πέλοπος νῆσος, the island of Pelops*), the peninsula forming the southern part of Greece, now the Morea.

πελταστής, -οῦ (*κέλτη*), *targeteer.*

πέλτη, -ῆς, *target.*

πέμπτος, η, -ον (*πέντε*), *fifth.*

πεμπτω, f. -ψω, pf. πέπομφα (§ 236. a), *to send.*

πέντε, indecl., *five.*

πεντεκαίδεκα (*πέντε καὶ δέκα*), *fifteen.*

πεντήκοντα (*πέντε*), indecl., *fifty.*

πέρδικ, -ῖκος, δ, ἡ, *partridge.*

περί, *around, about: w. gen., about, concerning, in respect to, for: w. acc., around, about, towards.*

περιγύγνομαι (*περί, γίγνομαι, f. γενησομαι, pf. γεγένημαι and γέγονα, 2 a. ἐγένομην*), *to be superior, prevail over.*

περιέχω (*περί, ἔχω, f. ἔξω and σχησω, pf. ἔσχηκα, 2 a. ἔσχον*), *to encompass, protect.*

περιστήμη (*περί, ἵστημ, f. στήσω, pf. ἔστηκα*), *to station around; in the intrans. forms, to stand around or about.*

περικυκλώ (*περί, κυκλώ, f. -ώσω*), *to make a circle around; Mid., to gather in a circle around.*

περιμένω (*περί, μένω, f. μενώ, τριμένηκα*), *to stay about, stay until for.*

Πέρινθος, -ον, ἡ, a city of Thrace upon the Propontis.

περιόδος, -ον, ἡ (*περί, ὅδός*), *way round, circuit.* Der. PERIOD.

περιρρέω (*περί, ρέω, f. ρήσομαι, pf. ἐρρόηκα*), *to flow around, to surround (of a stream).*

περισταυρώ (*περί, σταυρός, to palisade, f. -ώσω*), *to palisade around.*

περιστερά, -ᾶς, *dove, pigeon.*

περιφέρω (*περί, φέρω, f. οἴσω, pf. ἐνήνοχα, 1 a. ἡνεγκα, 2 a. ἡνεγκον*), *to carry round.* Der. PERIPHERY.

Πέρσης, -ον, a *Persian.*

Περσικός, -ή, -όν (*Πέρσης*), *Persian.*

πέτομαι, f. πετήσομαι, *commonly πτήσομαι, pf. πεπτημαι (§ 287), to fly, as a bird.*

πέτρα, -ᾶς, *rock, mass of rock, large stone.*

πηγή, -ῆς, a *spring.*

πηγυῖσθ, f. πηξω (§ 294), *to make fast or solid, stiffen, freeze, trans.*; 2 pf. πεπηγα, *as intrans. pres., to be stiff or frozen; Mid., to become solid, freeze, intrans.*

πίνω, f. πίομαι, pf. πέπωκα, 2 a. ἐπιον (§ 278), *to drink.*

πιπράσκω, pf. πέπρακα (§ 285), *to sell.*

πίπτω, f. πεποῦμαι, pf. πέπτωκα, 2 a. ἐπεσον (§ 286), *to fall.*

πιστεύω (*πιστις, faith, from πείθω*), f. -εύσω, *to put faith in, confide in, trust.*

πιστός, ή, -όν (*πείθω*), *faithful; τὰ πιστά, pledges.*

πιστάτης, -ητος, ή (*πιστός*), *faithfulness, fidelity.*

πλέθρον, ον, *a hundred feet. a measure of length.*

πλείων or πλέων, *more, and πλεῖ στος, most, comp. and sup. of πολύς.*

πλευρά, -ᾶς, *rib, side.* Der. PLEURISY.

πλέω, *f.* πλεύσω, common. *u* πλεύσομαι or πλευσοῦμαι, *pf.* πέπλευκα (§ 220), *to sail.*

[πλέως, *Ion.* πλέος (§ 135), *full.*] τληγή, -ῆς (πλήγτω), *a blow.*

πληθος, -εος, τό (πλήθω), *fullness, multitude; amount or length of time.*

πλήθω, *pf. poet.* πέπληθα (πλέως), *to be full.*

πλήγη, *except, but.*

πληρος, -ες (πλέως), *full.*

πλησιον (πέλας, *near*), *adv.*, *near*; comp. (§ 161. 2) πλησιαίτερος, *nearer*, *sup.* πλησιαίτατος, *nearest, next.*

πλήγτω, *f.* πλήξω, 2 *pf.* πέπληγα (§ 274), *to strike, wound.*

πλοῖον, -ου (πλέω), *vessel (for sailing), transport-vessel, ship, boat.* See ναῦς.

πλόος, -ούς, *contr.* πλοῦς, -οῦ, δ (πλέω), *sailing, voyage.*

πνεῦμα, -ατος, τό (πνέω), *breeze, wind.* Der. PNEUMATICS.

πνέω, *f.* πνεύσω, *commonly* πνεύσομαι or πνευσοῦμαι, *pf.* πέπνευκα (§ 220), *to breathe, blow.*

ποιεω, *f.* -ήσω, *pf.* πεποίκη, *to make, do; εὖ ποιεῖν, to do good to, treat well;* *Mid.*, *to make to one's self, esteem, regard.* See πράττω.

ποιητέος, -α, -ον (ποιώ), *to be done.* ποῖος, -α, -ον (¶ 63), *of what nature? of what kind?*

πολεμέω (πόλεμος), *f.* -ήσω, *to make war.*

πολέμιος, -α, -ον (πόλεμος), *hostile, of the enemy;* πολέμος, *subst., enemy;* οἱ πολέμοι, *the enemy.*

πόλεμος, -ου, δ, *war.*

πολιορκέω (πόλις, ἔρκος, *inclosure*), *f.* -ήσω, *to besiege.*

πόλις, -εως, ἡ, *city.*

πολιτης, -ου (πόλις), *citizen.* Der. POLITICS.

πολλάκις (πολύς), *many times, often.*

πολλαπλάσιος, -α, -ον (πολύς, πλάσιος, § 138. 5), *many times as much or many.*

πολυνίκος, -ου, *Polynicus, a Lac-*

10 *

dæmonian envoy, sent to the army by Thibron.

πολύς, πολλή, πολύ (§ 135), *much* pl. *many; of time, long; πολύ* as *adv., much, very.*

πολύστρατος, -ου, *Polystratus, father of Lycius the Athenian.*

πονέω (πόνος), *f.* -ήσω, *pf.* πεπόνηκα, *to toil, labor.*

πονηρός, -ά, -ον (πόνος), *pernicious, mischievous, wicked, bad.*

πόνος, -ου, ὁ (πένομαι, *to work for a living, be poor*), *toil, labor.*

πόντος, -ου, ὁ, a name given both to the Euxine or Black Sea (πόντος εὔχειρος, *hospitable sea*), and also to its southern coast (afterwards specially applied to the eastern part of this coast)

πορεία, -ας (πορεύω), *journey, march.*

πορευτέος, -α, -ον (πορεύω), *to be travelled.*

πορεύω (πόρος, *passage, way*), *f.* -ένσω, *to transport;* *Mid.*, πορευομαι, *f.* -ένσομαι, *pf.* πεπόρευμαι, *a.* ἐπορεύθην, *to travel, journey, march, proceed upon a march or journey.*

πορίζω, *f.* -ίσω, *pf.* πεπόρικα, *to furnish.*

πορφύρεος, -εα, -εον, *contr.* πορφυροῦς, -ά, -ον (πορφύρα, *the purple fish*, *purple.*

πόσος, -η, -ον (¶ 63), *how much?* pl. *how many?*

ποταμός, -οῦ, δ, *river.*

[ποτέ (¶ 63), *at some or any time, once, ever.*]

πότερος, -α, -ον (¶ 63, § 316. 2), *which or whether of the two?* πότερον or πότερα, *as adv., whether.*

πού (¶ 63, § 732), *somewhere.*

πούς, ποδός, δ, *Lat. pes, foot.*

πράγμα, -ατος, τό (πράττω), *thing done, affair, circumstance;* πράγματα, *business, trouble.*

πρανής, -ές, *sleep.*

πράος, πραῖα, πράον (§ 135), *gentle, tame.*

πράττω, *f.* -ξω, *pf.* πέπραχα (¶ 38),

to manage, act, do. Πράττω expresses rather the *management of business or performance of an action*; and ποιέω, the *production of an effect*.

πρεσβεία, -as (πρεσβεύω, *to go as an ambassador*), *embassy*.

πρέσβυς, -εως, δ, *old*; *subst.*, *an elder, an ambassador* (the plur. only, in the sense of *ambassadors*, was in common use, § 136. a). Comp. πρεσβύτερος, *older, elder, sup. πρεσβύτατος, oldest, eldest*. Der. **PRESBYTER**.

πριασθαι, 2 a. inf. of ὠνέομαι, *to buy*.

πρίν, adv., *before, before that*. See 657. n.

πρό, prep., *before, in front of*.

πρόβατα, -ων, -οις, τα (προβαίνω, *to go forth*), *animals that go forth to pasture*, chiefly used of *small cattle*, esp. *sheep*.

προηγέομαι (πρό, ἡγέομαι, f. ἡσομαι, pf. ἡγημαι), *to lead forward*. πρόθυμος, -ον (πρό, θύμος, *spirit*), *eager, zealous*.

προϊδέσθαι, 2 a. m. inf. of προοράω.

προίτημι (πρό, ἵημι, f. ἡσω, pf. είκα, a. ἡκα), *to send forth*; Mid., *to send from one's self, give up, betray*.

προίστημι (πρό, ἵστημι, f. στήσω, pf. ἵστηκα), *to place before*; in the intrans. forms, *to stand at the head of, preside or rule over*.

Πρόξενος, -ον, *Proxenus*, a Boeotian, a friend of Xenophon, and one of the Greek generals slain through the treachery of Tissaphernes.

προοράω (πρό, δράω, f. δύφορα, pf. ἔωσκα, 2 a. εἰδον), *to see before-hand, to see one while yet approaching*.

προς (πρό, § 648, γ; *relating to front, as παρά to side, and ἐξ, ἐν, and εἰς to interior*), w. gen., [from the front of, from before] *from, before; by*: w. dat., [at the front of] *before, near, upon; in*

addition to: w. acc., [to the front of] *to, towards; against upon; at; with reference to, in view of*. See εἰς and § 651. γ προσβάλλω (πρός, βάλλω, f. βαλῶ, pf. βέβληκα, 2 a. ἔβαλον), *to throw against, make an attack upon*.

προσελάνω (πρός, ἐλαύνω, f. ἐλάσω, pf. ἐλήλακα), *to ride to, ride up*.

προσέρχομαι (πρός, ἔρχομαι, f. ἐλεύσθαι, pf. ἐλήλυθα, 2 a. ἥλθον), *to come or go to, approach* *come up*.

πρόσθεν (πρός), *before, previously*; πρόσθεν ἢ, *sooner than*.

προσίημι (πρός, ἵημι, f. ἡσω, pf. είκα, a. ἡκα), *to send to*; Mid., *to [admit to one's presence] approve, allow*.

προσκυνέω (πρός, κυνέω, *to kiss*), f. ἡσω, *to kiss the hand to, do homage to, worship*.

προσπερονάω (πρός, περονάω, *to pin*, f. ἡσω), *to pin or skewer to or upon*.

προσπίπτω (πρός, πίπτω, f. πειροῦμαι, pf. πέπτωκα, 2 a. ἔπεσον), *to rush to*.

προστρέχω (πρός, τρέχω, f. δραμοῦμαι, pf. δεδράμηκα, 2 a. ἔδραμον), *to run to, run up*.

πρόσχωρος, -ον (πρός, χώρα), *neighbouring*.

πρότερος, -α, -ον (πρό, § 161. 2), *former, sooner*.

προτρέχω (πρό, τρέχω, f. δραμοῦμαι, pf. δεδράμηκα, 2 a. ἔδραμον) *to run forward or forth*.

πρόφασις, -εως, ἢ (πρό, φημί), *pre-text*.

πρώτος, -η, -ον (πρό, § 161. 2), *first*; πρώτον, as adv., *in the first place, first*.

πτάρνυμαι, 2 a. ἔπταρον (§ 205), *to sneeze*.

Πυθαγόρας, -ον, *Pythagoras*, a Lacedæmonian admiral.

πυκνός, -ή, -όν, *close, thick*; πυκνά, as adv., *often*.

πύλη, -ης, *gate*: usually in the

plur., even when a single entrance is spoken of.

πυνθάνομαι, f. πεύσομαι, pf. πέ-
πυσμαι, 2 a. ἐπινθόμην (§ 290),
to inquire, learn by inquiry.

πῦρ, πυρός, τό, FIRE; pl. (Dec. II.,
§ 124. β) πυρά, watch-fires.

πυρέττω (πυρετός, fever, from πῦρ),
f. -έξω, to be in a fever.

πυρός, -οῦ, δ, wheat; usually in the
plur.

πώ (¶ 63, § 732), in any way,
yet; οὐ . . πώ, not yet.

πώλος, -οῦ, δ, ή, colt.

πώποτε (πώ, ποτέ), at any time,
ever; stronger than ποτε.

πώς (¶ 63), how?

πώς (¶ 63, § 732), in any way,
somehow; perchance.

δέω, f. δύνησομαι, pf. ἐρρόνηκα (§ 264),
to flow, run, of a stream.

δύπτεω and δύπτω, f. δύψω, pf.
ἔρρεψα (§ 288), to throw, hurl,
threw off.

δυθμός, -οῦ, δ, regular movement
or time, RHYTHM.

σαλπιγκής, -οῦ (σάλπιγξ), trumpet.

Σάρδεις, -εων, al. Sardis, capital
of Lydia, and chief city of the
dominions of Cyrus.

σατράπης, -οῦ, satrap, a Persian
viceroy or governor of a prov-
ince.

Σάτυρος, -ον, δ, a Satyr, a fabulous
being, half man and half goat.

Σελίνος, -οῦντος, δ, Selinus, the
name of a river flowing by
Ephesus, and of another flowing
through the grounds of Xenoph-
phon at Scillus.

Σεύθης, -ον, Scythes, a Thracian
prince, assisted by the Greek
army to recover his hereditary
dominions.

σημαίνω, f. -αν (σῆμα, sign), to
give a sign or signal, signify.

σημεῖον, -ον (σῆμα), signal, mark.

σήσαμον, -ον, sesame, a seed used
in the East for food.

σιγή, -ῆς, silence.

Σιλāνός, -οῦ, Silanus, an Ambra-
cian soothsayer who deserted
the army.

Σινώπεύς, -έως, δ (Σινώπη, Sinope
an important city upon the coast
of Paphlagonia, founded by a
colony from Miletus), a Sinopi
an.

Σιτάλκας, -ον, the Sitalcas, a mar-
tial song named from a king of
Thrace.

σῖτος, -ον, δ, pl. τὰ σῖτα (§ 125 a),
corn, grain, bread.

σκέλος, -εος, τό, leg.

σκέπτεος, -α, -ον (σκέπτομαι, to
consider), to be considered.

σκηνάω and σκηνέω, f. -ήσω (σκη-
νή), to encamp, be encamped.

σκηνή, -ῆς, tent. Der. SCENE.

σκότος, -ον, δ, and σκότος, -εος, τό
(§ 125. γ), darkness.

Σκύθης, -ον, a Scythian; Σκύθαι το-
ξόται, Scythian archers, so called
from their being armed in
Scythian fashion.

Σκυθίνος, -οῦ, δ, a Scythian, or
one of the Scythini, a tribe in
Armenia.

σκυλεύω (σκῦλα, spoils), f. -εύω,
to strip off the arms of a slain
enemy.

Σμίκρης, -ητος, Smicres, an Arca-
dian commander, slain near
Calpe by the Thracians.

σπανίζω (σπάνις, lack), f. -ίσω, to
lack, want, be in want of.

σπείρω, f. σπερῶ (§ 268), to sow,
scatter.

σπενδω, f. σπειρω (§ 222), to make
a libation; Mid., to make a trea-
ty, peace, or truce. See σπονδή.

σπεύω, f. σπεισω, to hasten.

σπονδή, -ῆς (σπενδω), libation; pl.
σπονδαί, truce, treaty, peace, be-
cause made with libations.

σπουδαιολόγεόμαι (σπουδαῖος, ear-
nest, λόγος), f. -ήσομαι, to en-
gage in earnest conversation,
converse seriously.

στάδιον, -ον, pl. τὰ στάδια and οἱ
στάδιοι, Lat. stadium, furlong.

σταθμός, -οῦ, δ (στῆμη), station

day's march or journey, as the distance travelled from station to station.

σταυρός, -οῦ, δ., *stake, pale.*

στελλω, f. *στελῶ*, pf. *ἔσταλκα* (§ 277. a), *to equip, array, send.*

στεινός, ἡ, -ον, *parrot.*

στέφανος, -ον, δ (στέφω, *to encircle, crown*), *a crown.*

στήλη, -ης, *pillar.*

στλεγγίς, -ίδος, ἵ, *flesh-comb, scraper.*

στόλος, -ον, δ (*στέλλω*), *a setting forth upon a journey or march, expedition, journey.*

στόμα, -ατος, τό, *mouth.*

στράτευμα, -ατος, τό (*στρατεύω*), *armed force, division of an army, army.*

στρατεύω (*στρατός*), f. -έσω and *στρατεύομαι*, f. -έσομαι, *to make an expedition, make war, march, serve in arms.*

στρατηγέω (*στρατηγός*), f. -ήσω, *to command as general.*

στρατηγός, -οῦ, δ (*στρατός, ἄγω*), *leader of an army, general.*

στρατιά, -ᾶς (*στρατός*), *army.*

στρατιώτης, -ον (*στρατιά*), *soldier.*

Στρατοκλῆς, -έος (contr. from Στρατοκλέης, -έος, § 115. β), *Stratocles*, a commander of light-armed Cretans.

στρατοπεδεύω (*στρατόπεδον*), f. -έσω, and *οἰστενείστην* *στρατοπεδεύομαι*, f. -έσομαι, *to encamp, be encamped.*

στρατόπεδον, -ον (*στρατός, πέδον, ground*), *camp.*

[*στρατός, -οῦ, δ, host, army.*]

στρουθός, -οῦ, δ, ἡ, *ostrich* (fully δέρμας *στρουθός*, *the great struthus*, in distinction from smaller birds, esp. the sparrow, called by the same name).

Στυμφαλιος, -ον (*Στύμφαλος, Stymphalus*, a town in the north-eastern part of Arcadia), *a Stymphalian.*

τοῦ, τοῦ (¶ 23), *Lat. tu, thou, you.*

τυγγίγνομαι (*σύν, γίγνομαι*, f. γένη *γομαι*, pf. γεγένημαι an¹ γέ-

γον, 2 a. ἐγενόμην), *to have an interview with, hold intercourse with.*

συγκαλέω (*σύν, καλέω*, f. -έσω, pf. κέκληκα), *to call together.*

συγκλείω (*σύν, κλείω*, f. -σω), *to shut together, close.*

Συέννεσις, -ιος, *Syennesis, king of Cilicia.*

συλλαμβάνω (*σύν, λαμβάνω*, f. λήφομαι, pf. εἰληφα, 2 a. ἐλαβον), *to seize, apprehend, arrest.*

συλλέγω (*σύν, λέγω*, *to gather*), f. συλλέξω, pf. συνεῖλοχα, *to collect, trans.*; Mid. (2 a. p. συνελέγην), *to collect, assemble, intrans.*

συμβοάω (*σύν, βοάω*, f. βοήσομαι), *to cry out together; συμβοᾷς ἀλλήλους, to shout to each other.*

συμβουλεύω (*σύν, βουλεύω*, f. -έσω, pf. βεβούλευκα), *to advise, counsel; Mid., to consult together.*

συμβουλος, -οῦ, δ (*σύν, βουλή*), *adviser, counsellor.*

συμμαχία, -ας (*σύμμαχος*), *alliance.*

συμμαχος, -ον, δ, ἡ (*σύν, μάχομαι*), *ally.*

συμμιγνῦμ (σύν, μιγνῦμ, *to mingle with.*

σύμπας, -πάσα, -παν, g. -πατος, -πάστης (*σύν, πᾶς*), *all together, the whole.*

συμπέμπω (*σύν, πέμπω*, f. -ψω, pf. πέπομφα), *to send with.*

συμπολεμέω (*σύν, πολεμέω*, f. -ήσω), *to make war together with, assist in war.*

συμπορεύομαι (*σύν, πορεύομαι*, f. -έσομαι), *to journey or march with or in company.*

σύν, old form ξύν (¶ 70. v.), *Lat. cum, with, together with.*

συνάγω (*σύν, ἄγω*, f. ἄξω, pf. ἤχα, 2 a. ἤγαγον), *to bring together, collect.*

συνάπτω (*σύν, ἀπτω*, *to fasten to, f. ἀψω*), *to join.*

σύνδειπνος, -ον, δ (*σύν, δεῖπνος*), *a companion at table.*

συνέρχομαι (*σύν, ἐρχομαι*, f. ἐλεί.

σομαι, pf. ἐλήλυθα, 2 a. ἥλθον), to come together, assemble.

συνήδομαι (σύν, ἡδομαι, f. ἡσθήσομαι), to rejoice with, congratulate.

σύνθημα, -atos, τό (συντίθημι), watch-word, pass-word.

συνίστημ (σύν, ἴστημ, f. στήσω, pf. ἐστηκα), to [bring together as friends] present or introduce to; in the intrans. forms, to stand together, collect.

σύνοιδα (σύν, οίδα, f. εἰσομαι), to [know with] be conscious.

συντίθημ (σύν, τίθημ, f. θήσω, pf. τέθεικα, a. θῆκα), to put together; Mid., to make an agreement with.

σύντομος, -ον (σύν, τέμνω), concise, short.

συντρίβω (σύν, τρίβω, to rub, bruise, f. τρίψω, pf. τέτριψα), to crush.

Συρακόσιος, -ον, δ (Συράκουσαι or Συράκουσαι, Syracuse, a celebrated city upon the eastern coast of Sicily), a Syracusean.

Συρία, -ας (Σύρος), Syria, a country of western Asia, north of Arabia.

Σύρος, -ον, δ, a Syrian.

σύς, συός, δ, ἡ, Lat. sus, hog, swine.

συχνός, -ή, -όν, thick, many.

σφάττω, f. σφάξω (§ 274. δ), to slay, slaughter.

σφενδόνη, ης, sling.

σφενδονητης, -ον (σφενδόνη), slinger.

σφίσιτ, dat. pl. of οδ.

σφόδρα (σφοδρός, vehement), exceedingly, greatly.

σχεδόν, nearly, almost.

σχίζω, f. σχίσω, to split.

σχολάζω (σχολή), f. -άσω, to be at leisure.

σχολή, -ής, leisure.

σώζω, f. σώσω, pf. σέσωκα, to save, preserve, bring safe; Pass. and Mid., to be saved, arrive safe.

Σωκράτης, -εος (¶ 14), Socrates, — 1. an Athenian philosopher, eminent for wisdom and

virtue, teacher of Xenophon Plato, &c.; — 2. an Achaean one of the Greek generals slain through the treachery of Tissaphernes.

σώος (§ 135), safe.

σωτηρία, -as (σώζω), safety, preservation, deliverance.

σωφρονέω (σωφρων, of sound mind), f. -ήσω, to be of sound mind, to be wise.

τάλαντον, -ον, talent; as a weight, = almost 57 lb.; as a sum of silver money, = about \$1056.60.

Ταμός, -ώ, Tamis, an Egyptian, commander of the fleet of Cyrus.

τάξιαρχος, -ον, δ (τάξις, ἀρχω), the commander of a τάξις, a taxiarχ.

τάξις, -εως, ἡ (τάττω), order, battle-array; division of an army, cohort.

Τάοχος, -ον, δ, a Taochian, or one of the Taochi, an independent tribe upon the frontiers of Armenia.

ταράττω, f. -άξω, to disturb.

Ταρσοί, ὁν, οι, or Ταρσός, -ον, ἡ, Tarsus, chief city of Cilicia.

τάττω, f. τάξω, pf. τέταχα (§ 274) to arrange, station in order.

ταύτα, for τὰ αὐτά (§ 39); ταύτα, neut. pl. of οὐτος.

τάφος, -ον, δ (θάπτω), grave, tomb.

τάφρος, -ον, ἡ, trench, ditch.

ταχέως (ταχύς), swiftly, rapidly.

τάχος, -εος, τό (ταχύς), swiftness speed.

ταχύς, -εῖα, -ύ, swift, quick; ταχύ, as adv., quickly, suddenly, soon.

τέ, both, and. It is commonly placed immediately after the word which it should precede in translation. See §§ 673. a, 732.

τεῖχος, -εος, τό, wall.

τελευταῖος, -α, -ον (τελευτή), last.

τελευτάω (τελευτή), -ήσω, to complete, finish; to die.

τελευτή, -ῆς (τέλος), completion, end, esp. of life.

τέλος, -eos, τό, *end, result*; *acc. as adv.* (§ 440), *at last, finally*.

τέμνω, f. τεμώ, pf. τέτμηκα, 2 a. ἔτερον and ἔταμον (§ 277. β), *to cut*.

τέταρτος, -ης -ον (τέτταρες), *fourth, tetraplex*; τετρακοσχίλιοι, -αι, -α (τετράκις, *four times, chiλιοι*), *four thousand*.

τετρακόσιοι, -αι, -α (τέτταρες, ἔκατόν), *four hundred*.

τετραπλός, -όη, -όν, *contr. tetrapλούς, -ή, -οῦν* (τέτταρες, πλοος, § 138. 4), *fourfold, quadruple*.

τέτταρες, -ρα (¶ 21), *four*.

τεχνικῶς (τέχνη, *art*), *artfully*.

τημέρον (ἡμέρα), *adv., to-day*.

τίθημι, f. θήσω, pf. τέθεικα, a. ζήθηκα (¶ 50), *to put, set, place; tίθεσθαι τὰ δόλα, to stand in arms, stand to one's arms*.

τιμάω (τιμή), f. -ήσω, pf. τετίμηκα (¶ 45), *to honor*.

τιμή, -ής (τίω, *to pay honor*), *honor*.

Τιρίβαζος, -ου, *Tribazus, satrap of Armenia*.

τίς, τι, g. τινός, *some, some one, any one, any, a, a certain*. See ¶ 24, §§ 152, 517 f, 732.

τίς, τι, g. τίκος, *who? which? what?* See ¶ 24, §§ 152, 535 f, 729. *Exc.*

Γισσαφέρνης, -eos (see Notes on Less. XV. 3), *Tissaphernes, satrap of Caria, noted for his wily, intriguing, and treacherous character*.

τιτρώσκω, f. τρώσω (§ 285), *to wound*.

τοί (§ 732), *surely, certainly*.

τοιγαροῦν (τοί, γάρ, οὖν), *therefore, accordingly*.

τοίνυν (τοί, νύν), *therefore*.

τοιούτος, τοιαύτη, τοιούτο or -ον (§§ 97. N., 150), *such*.

τοξεύω (τόξον, *bow*), f. -εύσω, *to shoot with a bow*.

τοξότης, -ου (τόξον), *bowman, archer*.

τόπος, -ον, δ, *a spot, place*.

τοσούτος, τοσαύτη, τοσούτο or -ον

(§§ 97. N., 150), *so much, pl. so many*.

τότε (¶ 63), *at that time, then*.
τράπεζα, -ης, *table*.

τραύμα, -ατος, τό, *wound*.

τρεῖς, τρία (¶ 21), *Lat. tres, THREE*

τρέπω, f. τρέψω, pf. τέτροφα and τέτραφα (§ 259. a), *to turn, trans.*; Mid. (2 a. ἐτραπόμην), *to turn one's self, turn, intrans.*

τρέφω, f. θρέψω, pf. τέτροφα (§ 263. 5), *to nourish, support*.

τρέχω, f. θρέξομαι, *commonly δραμοῦμαι, pf. δεδράμηκα, 2 a. ἐδράμον (§ 301. 5), to run*.

τριάκοντα (τρεῖς), *indeed., thirty*

τριήρης, -ες (τρίς, ἀρ., *to fit*, § 285), *triply-furnished; ή τριηρῆς [sc. ναῦς], trireme, a war-galley with three banks of oars*.

τρίποδος, -πον, g. -ποδος (τρίς, πούς), *three-footed; ο τρίποδος, tripod, a three-footed table or vase*.

[τρίς (τρεῖς), *THRICE*].

τρισκύριοι, -αι, -α (τρίς, μύριοι), *thirty thousand*.

τρισχίλιοι, -αι, -α (τρίς, χιλιοι), *three thousand*.

τρίτος, -η, -ον (τρεῖς), *third*.

τριχοίνικος, -ον (τρίς, χωμή, *a measure holding about a quart*), *containing three chancies, three-quart*.

τρόπαιον, -ου (τροπή), *TROPHY*.

τροπή, -ῆς (τρέπω), *rout or defeat of an army*.

τρόπος, -ον, δ (τρέπω), *turn, manner*. *Der. TROPIC*.

τρυπάω, f. -ήσω (τρύπα, *hole*), *to bore*.

τυγχάνω, f. τεύχομαι, pf. τετύχηκα, 2 a. ἔτυχον (§ 290), *to happen, happen upon, meet with; obtain, attain*.

ύδωρ, ύδατος, τό (§ 103. N.), *water*. *Der. HYDRANT*.

ύιός, -ον (¶ 16), *son*.

ύμεις, *you, pl. of σύ*.
ύμετερος, -α, -ον (ύμεις), *you*.
ύπάγω (ύπο, πγω, f. ἀξω, pf. ἤχω

2 a. ηγαγον), and ὑπάγομαι, *to lead on insidiously.*
 ἵπαθριος, -ον (ὑπό, αἰθρία, *open air*), *under or in the open air.*
 ὑπάρχω (ὑπό, ἄρχω, f. -ξω), *to begin; be; [lead on under another] second, favor.*
 ὑπέρ, Lat. super, *over*: w. gen., *over in place, above, beyond; over to protect, in behalf of, for the sake of, on account of*: w. acc., *over (going over or beyond), above in quantity.*
 ὑπερβολή, -ῆσ (ὑπέρ, βάλλω), *mountain-pass.*
 ὑπηρέτης, -ον (ὑπό, ἐρέτης, *runner*), *servant, assistant.*
 ὑπισχνέομαι (ὑπό, ἔχω), f. ὑποσχή-
 σομαι, pf. ὑπέσχημαι (§ 292), *to promise.*
 ὑπό, Lat. sub, *under*: w. gen., *from under or beneath; [from beneath the agency of] by*: w. dat., *under (being under)*: w. acc., *under (going under).*
 ὑποδεής, -έσ (ὑπό, δέω), *deficient; comp. ὑποδεέστερος, inferior.*
 ὑπολαμβάνω (ὑπό, λαμβάνω, f. λή-
 ψομαι, pf. ἐληφα, 2 a. ἐλαβών), *to receive or take under one's protection.*
 ὑπομένω (ὑπό, μένω, f. μενώ, pf. μεμένηκα), *to wait for, halt.*
 ὑποπέμπω (ὑπό, πέμπω, f. -ψω, pf. πέπομφα), *to send insidiously.*
 ὑποπτεύω (ὑπό, ὄπ-, *to look*, § 301. 4), f. -εύσω, *to suspect, apprehend.*
 ὑποφαίνω (ὑπό, φαίνω, f. φανῶ, pf. πέφαγκα), *to show a little, begin to appear, dawn.*
 ὑποχώ, -ον (ὑπό, ἔχω), *held under, subject.*
 ὑποψία, -ας (ὑπό, ὄπ-, *to look*, § 301. 4), *suspicion.*
 ὑστεραῖος, -α, -ον (ὑστερος), *following or next in time.*
 ὑστερος, -α, -ον (ὑπό, § 161. 2), *later; ὑστερον, as adv., later, after.*
 ὑψηλός, -ή, -όν (ὑψος, *height*), *high.*

φαγεῖν, 2 a. inf. of ἔσθιω, *to eat.*
 φανῶ, f. φανῶ, pf. πέφαγκα (¶ 42, § 267. 2), *to show; 2 pf. πέφηνα and Mid. (with 2 a. p. ἔφανην), to appear, show one's self.*
 φάλαγξ, -αγγος, ἡ, *line of battle, phalanx.*
 Φαλίνος, -ον, *Phalinus*, a Greek from Zacynthus, in the service of Tissaphernes.
 φανερός, -ά, -όν (φαίνω), *apparent, evident, manifest, open.*
 φάρμακον, -ον, *drug, medicine.*
 Der. PHARMACY.

Φαρνάβαζος, -ον, *Pharnabazus*, satrap of Lesser Phrygia.
 Φάσις, -ιος, ὁ; *the Phasis, a river of Colchis.*
 φάσκω (strengthened form of φημί § 301. 7), f. φήσω, *to affirm, assert, say.*
 φέρω, f. οἴσω, pf. ἐνήνοχα, 1 a. ηγεγκα, 2 a. ηγεγκον (§ 301. 6), Lat. fero, *to BEAR, bring, carry; bring forth, produce; [carry off] receive.*
 φεύγω, f. φεύξομαι, 2 pf. πέφενγα, 2 a. ἔφυγον (§ 270. 9), *to flee, fly from an enemy.*
 φημί, f. φήσω and ἐρῶ, pf. εἰρηκα, 2 a. εἰπον (§ 301. 7), *to say, say yes; οὐ φημι, to say no.*
 φθάνω, f. φθάσω, commonly φθή-
 σομαι, pf. ἔφθακα, *to anticipate.*
 φθέγγομαι, f. φθέγξομαι, pf. ἔφθεγ-
 μαι, *to utter a sound; of an eagle, to scream.*
 φθονεω (φθόνος, *envy*), f. -ήσω, *to envy.*
 φιλέω (φίλος), f. -ήσω, pf. πεφί-
 ληκα, *to love.*
 φιλία, -ας (φίλος), *friendship.*
 φιλος, -α, -ον (φίλος), *friendly.*
 φιλιππος, -ον (φιλέω, ιππος), *fond of horses.*
 φίλος, -η, -ον, *dear, friendly; δ φίλος, subst. friend.* For comparison, see § 156. γ.
 Φλιάσιος, -ον, ὁ (Φλιούς, *Phlius*, a city of the Peloponnesus, north-west of Argos), *a Phliadian.*

φλυαρία, -ας (φλυάρος, *prating*), *idle talk, nonsense.*

φοβερός, -ά, -όν (φόβος), *frightful, fearful, terrible.*

φοβέω (φόβος), f. -ήσω, *to make to fear, frighten, terrify;* Pass. and Mid., φοβέομαι, f. -ηθόσομαι and -ήσομαι, pf. πεφόβημαι, a. ἐφοβήθην, *to be frightened, fear, be afraid.*

φίβος, -ου, δ, *fear, fright.*

φοινίκεος, -εα, -τον, *contr. φοινίκους, -ή, -οῦν (φοίνιξ, purple), purple.*

φράζω, f. φράσω, pf. πέφρακα (§ 275), *to tell.*

φρέαρ, φρέατος, τό (§ 104. n.), *a well.*

φρουρός, -οῦν, δ, *guard.*

Φρυγία, -ας (Φρυξ), *Phrygia, the large central province of Asia Minor.*

Φρυξ, -υγός, δ, a *Phrygian.*

φυγάς, -άδος, δ (φευγω), *an ex ile, fugitive.*

φυγή, -ῆς (φεύγω), *flight.*

φυλάττω, f. -άξω, pf. πεφύλαχα, *to guard, watch; Mid., to watch for one's own security, to be on one's guard against.*

φώνη, -ης, *voice, speech, sound.*

φῶς, φωτός, τό, *light.*

χαίρω, f. χαιρήσω, pf. κεχάρηκα (§ 287. 2), *to rejoice; farewell.*

Χαλδαῖος, -ον, δ, *a Chaldean, or one of the Chaldei, a warlike people on the borders of Armenia.*

χαλεπαίνω (χαλεπός), f. -ανῶ, *to be or become angry.*

χαλεπός, -ή, -όν, *hard, difficult, harsh, cross, ferocious.*

χάλκεος, -εα, -εον, *contr. χαλκοῦς, -ή, -οῦν (χαλκός, copper, brass), brazen, of brass.*

Χαλκηδών, -όνος, ή, *Chalcedon, a city of Bithynia, at the mouth of the Thracian Bosphorus.*

Χάλος, -ον, δ, *the Chalus, a river of Syria.*

χαράδρα, -ας (χαράττω, *to furrow*), *furrow.*

Χαρμίνος, -ον, *Charminus, a Lacedæmonian envoy, sent to the army by Thihron.*

χείρ, χειρός, ή (§ 123. γ), *hand.*

Χειρίσοφος, -ον, *Chirisophus, a Lacedæmonian, chosen commander-in-chief of the Greek army.*

Χερρόνησος, -ον, ή (χέρρος νῆσος, *shore-island*), *the Cherronea or Chersonese, a long peninsula upon the Thracian side of the Hellespont.*

χήν, χηνός, δ, ή, *goose.*

χίλιοι, -αι, -α, *a thousand.*

χίλιοι (χιλός, *fodder*), f. -ώσω, *to feed or pasture horses, &c.*

χιτών, -ώνος, δ, *tunic.*

χιτωνίσκος, -ον, δ (dim. of χιτών), *a small or short tunic.*

χιών, -όνος, ή, *snow.*

χορεύω (χόρος, *dance, CHOIR*), f. -ένσω, *to dance.*

χόρτος, -ον, δ, *grass.*

χράομαι, f. χρήσομαι, pf. κέχρημα (§ 284. 3), *to use, manage.*

χρῆ, f. χρήσει, *impf. ἐχρῆν ορ χρῆν* (§ 284. 4), *impers., it is necessary or proper, it must or ought to be.*

χρήζω (χρεία, *need*), f. -σω, *to need, desire.*

χρῆμα, -ατος, τό (χράομαι), *thing used; pl. goods, property, money.*

χρήσιμος, -η, -ον (χράομαι), *useful.*

χρόνος, -ον, δ, *time.*

χρύσεος, -εα, -εον, *contr. χρυσοῦς, -ή, -οῦν (χρυσός, gold), golden.*

χρυσίον, -ον (dim. of χρυσός, gold) *gold-money, gold.*

χώρα, -ας (χῶρος), *a country, territory.*

χωρίον, -ον (dim. of χώρος), *a place or spot, esp. a fortified place, hold.*

χωρίς, *apart from.*

χώρος, -ον, δ, *space, place, district.*

ψευδής, -ές (ψεύδομαι), *false.*

ψεύδομαι, f. -ομαι, pf. ἐψευσμαι, *to falsify, lie, deceive.*

ψιλός, -ή, -όν, *bare; not covered with armour.*

ψῦχος, -eos, τό(ψύχω, *to cool*), *cold.*
ω. — 1. Ο, sign of address; —
2. subj. of εἰμί.

ωδε (οδε), *thus, so.*
ωμός, -ή, -όν, *cruel, savage.*
ωνέομαι, f. -ήσομαι, pf. ἐώνημαι,
2 a. ἐπριάμην (§ 301. 8), *to buy.*
ωρα, -as, *hour, season, time for a*
thing.
ώς (ος, ¶ 63), *as; when; how;*
that, so that, in order that; w.

numerals, *about*; w. acc., *as*
prep., *to.* See §§ 601, 628,
640, 662.

ώσαντως (δ αὐτός), *in the same*
manner, in like manner.

ώσπερ (ώς, πέρ, *just, δ 328. b,*
just as, as.

ώστε (ώς, τέ), *so that, so as.*
ώτις, -ίδος (ούς), *a kind of busara*
with long ear-feathers.

δφελον, see δφειλω.

THE END.

